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ABSTRACT

CONTEXTUALIZED BIBLICAL PREACHING PROGRAM FOR
YOUNG ADULT LAY PREACHERS IN KENYA

by

Fenades Obinchu

Adviser: Kenley Hall

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

Seventh-day Adventist Theological Seminary

Title: CONTEXTUALIZED BIBLICAL PREACHING PROGRAM FOR YOUNG
ADULT LAY PREACHERS IN KENYA

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Date completed: December 2015

Problem

The Seventh-day Adventist Church in Kenya has the highest membership in the East Central African Division (ECD) with an average of one pastor for 1,136 members. Not only is the membership high and increasing, but each pastor has an average of seven churches (as of 2013) (General Conference of Seventh-day Adventists, 2003-2013). The majority of the membership is comprised of youth (13-17 years) and young adults (18-30 years). Even though youth and young adults comprise the majority of the membership, there is minimal level of active participation and low commitments from them in the life of the church, especially in biblical preaching. The majority of youth and young adults find the area of preaching irrelevant, biblically unfaithful, or culturally inappropriate to them. Also, there is the scarce availability of pastors, a lack of resources to employ more

pastors, and the increasing number of members who have left the task of preaching and nurturing congregations through sound contextualized biblical preaching to untrained lay preachers. The youth and young adults need to be actively involved in the life of the church, they need to be taught and hear the gospel in a way that is relevant to them in their own context through contextualized biblical preaching by equipped and trained preachers. There is therefore a need for a program and training manual to remedy this situation.

Method

A program will be developed using the Logical Framework Analysis and Gantt chart, which enables the researcher to communicate a project's objectives vividly and simply.

After securing the support of church leaders and the help of local pastors, a pilot team of young adult lay preachers will be selected. The criteria for selecting the pilot team will be based on church attendance, commitment to church activities, public speaking skills, vocation, language spoken, age, literacy, and ethnocentric sensitivity. The young adult lay preachers will be trained and equipped on how to preach relevant contextualized biblical sermons and will conduct three weeks of evangelistic campaigns in ten churches. Training will be done in four areas that are critical in effective preaching: the message, the members (audience), the method, and the messenger.

Project Purpose

The purpose of the project is to develop and implement a contextualized biblical preaching program for young adult lay preachers in Kenya.

Project Expectations

After a successful implementation of the program, it is expected that at least 50% of youth and young adults will remain and be actively involved in the life and activities of the church. The program will be replicated in two churches within three years and an evaluation will be conducted once every semester in the first year of implementation and once every two semesters from the second year.

Andrews University
Seventh-day Adventist Theological Seminary

CONTEXTUALIZED BIBLICAL PREACHING PROGRAM FOR
YOUNG ADULT LAY PREACHERS IN KENYA

A Project Document
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Fenades Obinchu
September 2015

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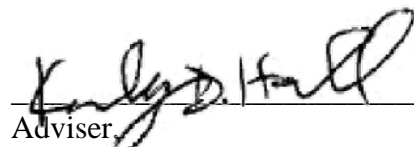
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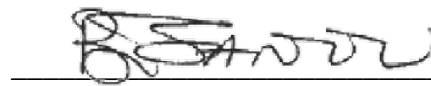
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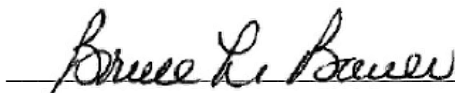
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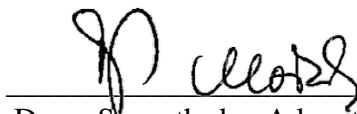
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DEDICATION

To my family, friends and dedicated project advisers for encouragement, sacrifice, and patience in completing the project and also for my late friend and brother George, a source of inspiration whose words still echo in my heart.

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LIST OF ABBREVIATIONS

ECD	East Central African Division
EKUC	East Kenya Union Conference
GC	General Conference
LFA	Logical Framework Approach
LFM	Logical Framework Matrix
NT	New Testament
OT	Old Testament
OVI	Objectively Verifiable Indicators
SDA	Seventh-day Adventist
SOV	Sources of Verification

CHAPTER 1

INTRODUCTION

Statement of the Problem

The Seventh-day Adventist Church in Kenya has the highest membership in the East Central African Division (ECD) with an average of one pastor for 1,136 members. Not only is the membership high and increasing, but also a pastor has an average of seven churches (as of 2013) (General Conference of Seventh-day Adventists, 2003-2013). The majority of the membership is comprised of youth (13-17 years) and young adults (18-30 years).

Even though youth and young adults comprise the majority of the membership, there is minimal level of active participation and low commitments from them in the life of the church, especially in biblical preaching. The majority of youth and young adults find the area of preaching irrelevant, biblically unfaithful, or culturally inappropriate to them. Also, the scarce availability of pastors, lack of resources to employ more pastors, and the increasing number of members has left the task of preaching and nurturing congregations through sound contextualized biblical preaching to untrained lay preachers. The youth and young adults need to be actively involved in the life of the church, they need to be taught and hear the gospel in a way that is relevant to them in their own context through contextualized biblical preaching by equipped and trained preachers. There is therefore a need for a program and training manual to remedy this situation.

As Mitchel asserts, “The deepest and most meaningful cultural heritage of persons

must be identified, respected and built upon. . . . Preaching that makes meaningful impact on lives has to reach persons at gut level, and it is this level of communally stored wisdom and cultural affinity that such access to living souls is gained” (2009, p. 19). Youth and young adults need to hear the gospel in a way that is relevant to them in their own context through contextualized biblical preaching by equipped and trained preachers, hence the need for a program to train young adult lay preachers.

Statement of the Task

The task of this project is to develop a contextualized biblical preaching program for young adult lay preachers, that is biblically faithful and culturally appropriate to train young adult lay preacher the basic biblical preaching principles for effective preaching that connects with the youth in Kenya.

Delimitations of the Project

For greater effectiveness, the implementation of this project will be limited to Seventh-day Adventists in East Kenya Union Conference (EKUC) and thereafter replicated to other parts of Kenya. Because I will be the sole facilitator of the training seminars, the number of participants will be limited to 14.

While the research may be useful to other persons of faith, material in this project is intended to be of primary benefit to the Seventh-day Adventist congregations of the African context with similar challenges as those faced in Kenya.

Limitations

Much attention has not been given to research and writing on biblical preaching in Kenya. As such, I could not find any published materials in the area of preaching written

particularly for the Kenyan context and very little written on preaching in the African context.

While the principles outlined in this project may be useful in other parts of the world, the project was written specifically with the Kenyan context in mind. As a result not everything advocated in this document will be applicable in other parts of the world although most of them are applicable in Africa. One would need to pay attention to the dynamics affecting each local situation while implementing ideas proposed herein.

Description of the Project Process

This project is structured around five chapters:

Chapter 1 gives a broad perspective of the whole project. Chapter 2 provides a personal, historical, and theological basis for doing the study and in broad terms covers two main areas of foci for the project: preaching and contextualization. Under preaching, it examines the meaning of preaching when preaching is termed as biblical lay preaching, and preaching in the African context. The meaning of contextualization, why we need to contextualize, the challenge of contextualization and an understanding of contextualized biblical preaching with its challenges and examples from both the Old and New Testament is examined under contextualization. Additionally, what role the preacher plays in the task of contextualization and what the preacher should consider for effective contextual practice is also dealt with.

Chapter 3 reviews the literature on biblical preaching, the trends and patterns of preaching, lay preaching, preaching to young adults, contextualization, and contextualized biblical preaching. This chapter also reviews Ellen G. White's counsel on the importance of both preaching and contextualized preaching.

Chapter 4 explores some strategies for the implementation and evaluation of a contextualized biblical preaching program for young adult lay preachers in Kenya. This chapter uses the Logical Framework Analysis and Gantt chart to outline the overall goal, purpose, activities, and time frame for the project.

Chapter 5 summarizes the project, highlights expected outcomes, makes some recommendations, and draws a conclusion.

Definition of Terms

Youth: Individuals who are in the age category of 13-18 years of age.

Young adults: Individuals who are in the age category of 18-30 years of age.

Log frame: An organized and concise outline of the main concepts and features of a project, which is structured in a simple and fluent way.

Volunteers: People who willingly give themselves to work in helping to conduct evangelist meetings.

Laity, lay people: Refers to all Christians, which constitute the whole people of God in the New Testament. In this project, except in the biblical section, the word “laity” is used interchangeably with lay people.

Lay ministry: Refers to a variety of services carried out by the laity through the spiritual gifts that God has distributed to believers in order to build up his Church.

Lay preachers: Church members who do not hold any formal training in preaching or clerical authority but are engaged in the propagation of the gospel through preaching.

Contextualization: Method of a meaningful and appropriate cross-cultural transmission of biblical truth that remains faithful to its original intent and is also culturally sensitive.

Preaching: A ministry in which one or more persons authoritatively speak for God to the people of God in which the word and acts of God in history are explicated, illuminated, and applied in the world. Thus, preaching is a specific authoritative, oral proclamation, which in the context of this project is distinguished from other forms of Christian witness.

Biblical preaching: The interpretation and the proclamation of the word of God under the Spirit's guidance to the world.

Gantt chart: A form of horizontal bar graph, which serves as tool for displaying the progression of a project in the form of a specialized chart

CHAPTER 2

PERSONAL, HISTORICAL, AND THEOLOGICAL FOUNDATIONS FOR A CONTEXTUALIZED BIBLICAL PREACHING PROGRAM FOR YOUNG ADULT LAY PREACHERS IN KENYA

Introduction

Chapter 2 explores personal, historical, and biblical rationale of the project and in broad terms covers two main areas of foci : preaching and contextualization. Preaching will involve an understanding of what preaching is, when preaching is termed as biblical, lay preaching, and preaching in the African context. The meaning of contextualization will be examined including the need for contextualization, the challenge of contextualization and an understanding of contextualized biblical preaching with its challenges and examples from both the Old and New Testaments. Additionally, what role the preacher plays in the task of contextualization will be looked at and what the preacher should consider for effective contextual practice. For a better understanding, I will briefly highlight my personal history as an antecedent of what precipitated the writing of this object

Personal History

Though I was not raised Seventh-day Adventist, I have found great satisfaction and joy in being one since my baptism. I developed a passion for preaching and working with young people, especially young adults. It is due to this passion that I felt the need to extend my ministry involvement outside my local church and the surrounding areas, and started going back to East Africa to conduct evangelistic campaigns while I was

completing my Bachelors degree in England. I have done this for six years with over a thousand baptisms, preaching and offering training to the local people. It has been through these experiences that I have recognized the dire need for well-trained lay preachers to preach biblical sermons that are both Christ-centered and contextualized to meet the needs of the local congregation, especially the youth and young adults.

Present Ministry Situation

East Kenya Union Conference (EKUC) where the project will be carried out is under the ECD. The ECD has an average of 5.3 churches per minister and 7.23 in the East Kenya Union Conference. Not only are the numbers of churches per minister high, but also the membership per church is also high. The Seventh-day Adventist Church in Kenya has the highest number of membership with an average of one minister for 1,136 members (General Conference of Seventh-day Adventists [GC], 2003-2013). The increasing number of members and churches has posed a challenge for ministers and members alike. On average, there is one pastor for five Churches. Assuming the pastor will be visiting each one of the five churches one Sabbath in turn means the pastor will be away from each congregation for at least one month. The situation is worse in some areas, where a pastor has an average of nine churches (GC, 2003-2013). This means the congregation is left without a pastor for two months. Under these circumstances the pastor becomes just an overseer, more involved with administrative work than preaching and nurturing the growth of the church. This leaves the task of preaching to lay members who are ill-trained and ill-equipped to undertake the task.

East and West Kenya Union Conferences are among the fastest growing unions with the majority of its population composed of young adults. Although there is a lot of growth in terms of membership, there is a high loss of membership as well. There is poor nurturing of new members, lack of proper teaching through preaching, and preaching of sermons, which do not connect with the audience or meet the needs of their everyday life challenges. The pastors in these churches are quite overwhelmed with the work of the Church. There is not even enough time to prepare well-exegeted biblical sermons, and some do not know how to do so.

To alleviate this problem, employment of well-trained pastors is required; however, due to lack of resources to employ more pastors, well-trained and equipped lay preachers are needed. Especially young adults who are well suited to reach their fellow young adults in order to carry out the work of presenting contextualized and sound biblical preaching couched in the authentic African cultural context to facilitate a change of lives and meet the needs of the congregation.

To contextualize preaching and find ways of connecting with the congregation, its important to first understand what preaching is about.

Preaching

Talking about preaching means talking about proclamation. The English noun “proclamation” comes from the Latin *proclamatio* and its associated verb *proclamare*, “to proclaim.” Behind the Latin stand the Greek verb *kēryssō*, usually rendered “to herald” or “to proclaim” (as in 2 Cor 4:5) and its allied noun *kerygma* (Rom 16:25; 1 Cor 2:4; 15:14), meaning “proclamation” or “preaching.” *Kerygma* can refer either to the act of proclamation (1 Cor 2:4) or to the content of proclamation (1 Cor 15:14) (Wilson,

2008, p. 494). The term also connotes a prescribed proclamation entailing authorized messengers or “herald” (1 Tim 2:7; 2 Tim 1:11), sometimes called “apostles” or “sent ones” (Rom 16:7; 1 Cor 9:5; 2 Cor 11:5, 13; 12:11-12). An interchangeable synonym for *kēryssō* is *euangelizō*, “to gospel” (1 Cor 15:1-2).

Understanding Preaching

To understand preaching, one has to ask, “What is preaching?” If one stands up and speaks words from the Bible, is that preaching? For some, preaching is divine truth voiced by a chosen personality (Blackwood, 1937, p. 3). For others preaching is the art of moving humanity from a lower to a higher life (Beecher, 1872, p. 7). For still others preaching is bringing truth through personality (Brooks, 1907, p. 5). Others would add that preaching is Christ speaking through a called, chosen, cleansed, and commissioned messenger (Haynes, 1939, p. 19). Still others see preaching as bearing witness, telling something that we know, to people who want to know or who ought to know or both (Ward, 1992, p. 64). Various authors define preaching differently but to understand preaching, the starting point is with Scripture. We preach because Christ commissioned men and women to preach: “Go into all the world and proclaim the good news to the whole creation” (Matt 16:15). He sent the disciples to “proclaim the kingdom of God” (Luke 9:2, 60).

Simply stated, preaching is a living interaction, involving God, the preacher, and the congregation. The preacher becomes a conduit of God’s Word to the congregation and the Bible is the source of the preacher’s message. The purpose of preaching is to get what is in the mind and heart of the preacher into the mind and heart of the hearer. The message the preacher received must be passed on to the gathered congregation.

Biblical Preaching

Preaching is biblical when the Bible governs content of the sermon and when the function of the sermon is analogous to that of the text (Keck, 1978, p. 106). It occurs when listeners are enabled to see how their world, like the biblical world, is addressed by the Word of God, and are enabled to respond to that word (Thompson, 1981, p. 10).

In biblical preaching, although the preaching must be channeled through personality, the preacher is only a conduit of God's Word. Good preachers understand that their role is to proclaim God's word, not their own (Wilson, 2004, p. 7). The Bible is the authentic source of the preacher's message. Even Jesus though divine, in communicating the will of God to humanity made constant use of Scripture (Lev 19:18; Matt 5:17; Luke 4:16-18, 20-21; 24:32). In the Scriptures, it is written that Jesus is the Christ, the Son of the living God, and that in believing, one may have life in His name (John 20:31) (Sowthey, 1832, p. 80). Scriptures were not only a source of preaching for Christ, they were the foundation of His ministry.

We claim uniqueness for the Bible and plead that true preaching can have no other source than the witness which the Bible bears to the divine redemptive action. The Bible is the fountain of its faith, and the Church cannot expect rivers of living water to flow from its pulpits unless these draw primarily and continually on the fountain . . . if we therefore, would speak to men in the name of God, which alone is true preaching, we must speak out of the Bible. (Miller, 1954, pp. 41, 42)

The content of the message in biblical preaching is Christ. Therefore, biblical preaching in relation to its meaning is the interpretation and the proclamation of the word of God under the Spirit's guidance to the world.

Biblical Preaching and Growth of the Church

Preaching has a very important role in the Church. To a greater extent, it determines the welfare of the Church. It is clear from the New Testament that the primary

means by which the church grew was through the preaching of the gospel. The apostle Paul, who wrote to the Corinthians that he determined to know nothing among them but Christ and Him crucified, expressed it simply; “we proclaim Christ crucified, a stumbling block to the Jews and foolishness to the Gentiles” (1 Cor 1:23; 2:2). Goldsworthy says, “The act of proclaiming, or preaching, was not the giving of opinions or of reinterpreting old religious traditions in new and creative ways, it was proclaiming the word of God” (2000, p. 32). He further notes that “whatever the form of the proclamation, the content was the gospel of Jesus, and it was by this means alone that people were added to the Church” (p. 32).

In challenging preachers to consider the importance of preaching to the Church, Richards wrote, “Read your Church history . . . and you will see that in every age the fortunes of the Church of God on earth have risen or fallen with the fortunes of preaching. Wherever preaching came up, the welfare of the Church came up; wherever preaching has gone down, the Church has gone down” (1958, p. 34). Therefore, church growth cannot be detached from the preaching event. The ministry of the Holy Spirit is equally important in the preaching event and the growth of the Church.

Biblical Preaching and the Ministry of the Holy Spirit

The role of the Holy Spirit in the preaching event cannot be underestimated. A preacher who is not Spirit filled may preach a Bible-centered sermon, yet the preaching will only be interesting or informative, but not inspiring to warrant the change of lives.

The Bible gives various references both in the New and Old Testaments of the work of the Holy Spirit and speakers who have been used by the Holy Spirit during preaching to bring about the change of lives. For example, in Acts 4:31 it says, “And

when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and spoke the word of God with boldness.” After Peter and John were released and commanded not to teach in the name of the Lord, they told their companions to plead for boldness to speak God’s word and they were filled with the Holy Spirit. God Himself promised to fill His people with the Holy Spirit, “Then I will give them one heart, and I will put a new spirit within them, and take the stony heart out of their flesh and give them a heart of flesh” (Ezek 11:19). The Holy Spirit brings transformation in our lives. It is the Holy Spirit that can change our inner being and change who we are. Crum rightly says,

If the approach is moralistic, the preacher will tell those in the congregation how they ought to behave. If the approach is idealistic, the preacher will hold up ideals for behaviour, which, if people would emulate them, would make life happier . . . the problem is moralistic or idealistic preaching are generally ineffective in changing human behaviour, for they address only symptoms and not the roots of behaviour. Only a change in the inner person, in the person’s heart and mind, can affect a voluntary change in symptomatic behaviour. (1977, p. 17)

I will not explore further the role of the Holy Spirit in my project, but it is my assumption that whoever is engaged in preaching will be aware of the necessity and importance of the Holy Spirit in sermon preparation, delivery, and in changing lives of the individuals hearing God’s word.

Understanding African Theology as Precursor for Effective Contextual Preaching

Preachers must not only know the origin of Christianity in Kenya and its modes of preaching but must also know its theological background. A preacher’s theological beliefs form the basis upon which the message of Christ is filtered. For example, in preaching to an audience in Kenya, the gospel must be contextualized with an understanding of and appreciation for African thought and religion to adequately

communicate to them. “The theology must be brewed in an African pot” (Orobator, 2008, p. 23). This section gives a brief overview of African theology, its sources and implications to preaching.

Overview of African Theology

In speaking of African theology, the focus is on sub-Saharan Africa. The major characteristic of African theology is the belief of God as a Supreme Deity, the one who is ever present, all knowing, all-powerful, and Creator of everything. In the African worldview, the earth is seen as a reality created by God. It is the arena in which humanity is to live out life in preparation of a fuller life in heaven (Imasogie, 1983, p. 54). The existence of God does not constitute a “burning question” for Africans. As Orobator (2008) rightly states, “Africans are notoriously and incurably religious, religion runs deep in their veins” (p. 15). Christianity is embraced as a path to God and a way of life. The various names given to God and His attributes by different cultures and people reveal this concept. For example, *Burundis* in Burundi believe that God knows and sees everything, hence the names “*indavyi*,” meaning, “watching of everything,” and *Rusoboravyose*, “He is not surprised by anything.” The *Luo* in Kenya also have a name for God, “*Wang Chieng*,” which means, “eye of the sun” or in Ghana, the *Akan*, *Nyame wo bebia* meaning, God is everywhere (Hood, 1990, p. 141).

As in any other culture or society, tradition forms the bedrock of the African belief system. Though some of the traditions, like consultation with the spirits, are not openly practiced or common as before; however, witchcraft is still practiced and feared by many. Culture as a way of life affects the thought processes of Africans, especially

with the prevalence of crises and poverty. Community also plays an important role in African theology.

Sources of African Theology

African theology is derived from different sources. Some of the main sources include myths and proverbs, African nationalism, and African traditional religion. I will give a brief overview of these three sources.

Though the African traditional religion may seem to be outdated in modern Africa, it has shaped the worldview of major religions in Africa. Hood notes that “traditional religion has shaped a worldview that is pervasive in the socialization and formation of Africans, whether Christians, non-Christians, or traditionalists” (1990, p. 140).

Myths and proverbs are some of the main ways of knowing about the African traditional beliefs and religion. They educate people about their origin, migration, lineage, and religion (Olowola, 1993, p. 17) and are a storehouse of native wisdom and philosophy (Muzorewa, 1990, p. 97). It is not unusual for preachers to use proverbs in an African preaching event, as Christians in Africa understand and process theology with regard to indigenous African proverbs. Scriptures are made relevant through connections with these proverbs. Both moral and spiritual lessons are learned without being easily forgotten.

African nationalism also is one of the forerunners of African theology in its emphasis on culture, human dignity, liberation, and solidarity. The hope for independence, freedom, and African ideologies coerced African theologians to apply the text in nationalistic patterns especially in issues of racial equality, political independence,

and the preservation of African culture (Muzorewa, 1990, p. 46).

Implications of African Theology to Preaching

Unlike other parts of the world, especially the West where atheism is readily accepted, the majority of Africans believe in the existence of God. He is Supreme, all Knowing, and the Creator. Anyone professing to be atheist will be considered out of touch with reality or to have lost his or her mind. As Olowola (1993, pp. 12-13) asserts, “Modern Scholarship now recognizes the African concept of God as Supreme-being and the Creator is virtually universal” (pp. 12-13). Preachers do not have to prove or pitch a case for the existence of God and what He can do, because the African society already believes there is a God. The above dictum allows preachers to affirm the one true God, who is all sufficient, creator, and all knowing. Though some indigenous Africans might believe in other gods, generally the African culture and its worldview of God enhances the preaching of God particularly His omnipotence, omnipresence, omniscience, and His many attributes. The preacher must not only preach about God, but also emphasize that there is only one God.

As the prevalence of crises, poverty, and communal life plays an important role in African theology, these factors offer a platform and contribute to the form and content of sermons preachers can preach. Preachers can link the prevalence of crises and poverty with salvation, hope, and faith in the Lord to make life bearable for hearers. Exploitation, diseases, abject poverty, and deprivation of basic necessities of life have been the lot of the majority of Africans. With such a livelihood, the gospel of prosperity, health and wealth, and hope of Christ saving them from affliction and offering material things becomes very appealing to many (Kato, 1985, p. 15). Preachers ought to make Christ the

center of preaching and provide hope, not of material things but hope in Christ as Savior and liberator who will end pain and wipe away all tears at His second coming.

Preaching in the African Context

For most people in Africa, especially in rural settings, the spoken word is the principal means of communication. In part this is because most of the population is illiterate. As Shorter (1973, p. 32) notes, even to those who can read and write, oral communication remains very important. African traditional life has a rich heritage of story-telling (Kurewa, 2000, p. 30). The African culture being mainly an oral culture, few materials have been written addressing the issue of preaching in the African context.

Preaching in the African context is not a linear discourse leading a congregation through the ins and outs of a developing argument that takes objections into account and arrives at a logical conclusion. Rather, it takes a dramatic character where words are themselves events. It is not an intellectual pursuit conforming to western logic and discursiveness, but rather a “lived” experience in which Christ is a part of everyday life of an African believer (Clarke, 2011, p. 2).

The preacher’s message must confront the challenges facing the everyday life of an African believer. As Grayston (2002, p. 101) rightly says, “Many churchgoers find little connection between the preaching that they hear and the world in which they live ... If the Bible is not seen to touch on the questions which are raised in everyday life, it is not surprising that many have turned away from it.”

Osadolor Imasogie, while serving as a pastor in Nigeria noticed that, “the common reaction to many African Christians in times of crises is to revert back to traditional religious practices” (1983, p. 12). For the African imagination, sacred and

secular realities are inseparable. It is therefore routine to attribute occurrences with negative effects on people's lives and circumstances to supernatural powers (Ellis & Haar, 2004, p.27). Supernatural powers include the presence and work of witchcraft, sorcery or occult powers, which are themselves basically forces of destruction. According to Imasogie "The observed total lack of commitment of the average African Christian to Christ is due to the lack of 'fit' between Christian theology and African life" (1983, p.12).

Contextualized biblical preaching should build bridges between the world of the bible and the world of the hearer to enable the hearer to see new possibilities of transforming power of the Word of God. Preachers should be confident to engage in power encounters, knowing that the power and authority given to disciples to drive out demons, heal sicknesses and diseases, and preach the kingdom of God (Mark 16:15–18; Luke 9:1,2) is still available to them today. There should be a renewed emphasis and appreciation of the efficacy of Christ's power over evil spiritual forces.

Lay Preaching

The Bible, particularly the New Testament mentions people who practiced lay preaching. For example, Priscilla (Acts 18) or the daughter of Philip (Acts 21) ministered the Word of God as evangelists and prophets.

Among the words used in the New Testament to designate people and people groups are *ethnos*, *demos*, *ochlos*, *polis*, and *laos* (Kittel, Bromiley, & Friedrich, 1965, p. 78). In the Old Testament, the obligation to fulfill ministry was placed upon the *laos*, 'the people' of God (Exod 19:3, 5-6). The Old Testament provides the origin of the concept of the laity as the people of God (Kaiser, 1981, 1999; Richards & Martin, 1981;

Stott, 1982) because this concept of the people of God has become one of the main sources for the development of a theology of the laity. Throughout the Old Testament and the New Testament alike, fulfilling the ministry of the Word of God was the responsibility of the people of God, the *laos*, the laity. Paul teaches that ministry in the Christian church is to be fulfilled according to one's spiritual gifts and that every member of the church is given a gift by the Holy Spirit (1 Cor 12:1-13) and the purpose of that gift is to fulfill "ministry" (Eph 4:7-8, 12).

Jesus the Lay Preacher

In Mark 1:14-20, Jesus announced the purpose of His ministry—to call men and women to the kingdom consciousness, which He bore in His own person. Jesus organized, trained, and entrusted the Twelve with the task of discipling the world (Matt 24:14; 28:18-20). Both Jesus and the disciples were laypeople, that is, they were not considered among the official religionists of their day (Telford, 1897, p. 21). Though He was frequently referred to as "teacher" or "rabbi," this title did not grant Him membership in a particular profession with established rights and well-founded authority (Campenhausen, 1969, p. 4). Matthew attributes the founding of the Christian church to Jesus (Matt 16:18), with the announcement of Mark (1:14), "the kingdom is at hand," and Luke saw Him as the fulfillment of the Messianic expectation (Luke 4:15). The gospel indicates that others heard and accepted the self-proclaimed mission of Jesus of Nazareth and were willing to follow Him. These learners were impressed to leave their occupations and accept His invitation to discipleship (Luke 5:1-11, 27-31). As Ladd rightly observes, Jesus saw himself as the realization of Israel's prophetic expectations and the catalyst of a lay renewal movement within first-century Judaism (Ladd, 1974, pp. 137-144).

The primary proponents of Christianity were all laypersons. They spread their new message through the medium of lay preaching, teaching, and service. The principal forums originally were the synagogues, which were directed and controlled by laymen (Worley, 1968, pp. 66-88). As the focus of this project is for youth and young adults, the Bible contains some examples of youth and young adults who were lay preachers.

Youth and Young-Adult Lay Preachers in the Bible

The Bible provides the basis for youth and young adult preaching. In Scripture, God enlists young people in the salvation of others. Samuel, David, Jeremiah, Mary, and Timothy are perhaps the best-known examples. From the example of Jeremiah (1:5-7), God encourages youthful prophets and disciples by urging them to ignore society's dismissive attitude toward the young, and by calling them to trust God instead. Similarly in the early church, Paul admonishes Timothy who was probably a teenager when he first encountered Paul in Acts 16:1. Paul later sent him to lead the church in Ephesus: "Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity (1 Tim 4:12). God's most dramatic enlistment of a young person is described in Luke 1:27, with Mary's election as God-bearer. Mary's status as a virgin also confirms Mary as a girl in her early teens, the age of betrothal for women at the beginning of the Common Era.

These lay preachers preached their message in a contextual manner to their time. The next sections examine the meaning of contextualization, why it is needed, the role of the preacher in the task of contextualization, the meaning of contextualized biblical preaching, challenges of contextualized preaching, and contextualization in both the New and Old Testaments.

Contextualization

Contextualization has become one of the dominant concepts in theology (Clapsis, 1993, p. 24). It is the most common general term used by missiologists for cross-cultural adaptation or incarnational ministry (Hesselgrave & Rommen, 1989, p. 71). The term is used to talk about the challenges of communicating the gospel across cultures. However, this term cannot be limited only to cross-cultural adaptation. Contextualization is also comprehensive and takes place on many levels, such as in preaching, Bible translation, hermeneutics, theologizing, discipleship, worship, leadership, and theological education. The focus will be on the need to contextualize preaching and the role of the preacher in contextualization.

The Need to Contextualize

The Bible makes it clear that many will hear the word of God but not all will “hear” (Isa 6:9). Jesus appealed to His audience to hear His word, “He who has ears to hear, let him hear” (Matt 11:15). Hearing in the biblical sense is more than receiving the sound waves of the spoken message. “Hear” means to receive the message, understand it and obey it (McDill, 1999, p. 11). Jesus taught in parables and when asked by His disciples, He explained, “I speak to them in parables because seeing they do not see, and hearing they do not hear, nor do they understand” (Matt 13:13). Jesus contextualized His message so that His audience would “hear” Him.

Audience analysis and adaptation are the basic responsibilities of the preacher. Realizing the difficulty of getting a hearing for the word of God, he or she adjusts the presentation to the audience. The worldview, thinking process, social structures, language, and decision-making process of the people will determine how they hear the

message (Hesselgrave, 1991, p. 62). Paul recognized the need for contextualization in the communication process and in getting a hearing from his audience. He adapted his preaching and his behavior to every audience he faced. He adapted to language, culture, religion, race, and social position. Paul said, “I have become all things to all men that I might by all means save some” (1 Cor 9:22). His philosophy becomes a key theological principle for preachers. Like Paul, the preacher will take all things into account to get a hearing.

The Role of the Preacher in the Task of Contextualized Preaching

In contextualization of the gospel, there is not only variance in the theological methodology for contextualization but there is also disagreement regarding who the task of contextualization properly belongs. For example, missiologist Luzbetak sees the task of contextualization belonging to the indigenous participants in a local faith community and is undertaken only in a very limited way by those who are outsiders to that community (Luzbetak, 1988, p. 24). He asserts, “the only really meaningful contextualizers are the members of the local Christian community.” However, Hesselgrave (1991) believes that outsiders to a culture can play a significant role in the contextual task.

These two different perspectives point to the area of tension regarding the role of preacher in the task of contextualization. In contextualized preaching, the preacher functions as the insider (one who, to a certain extent becomes acculturated into the idiom and life of a particular local congregation) or as an outsider (the one whose acting and speaking reflects worldviews and values that are different from those held by members of the local congregation)

In contextualization, both the “insiders” and the “outsiders” bring significant contributions to the contextualization process. While “insiders” know the culture best and are deeply rooted in its language, customs, and history, the distance and the experience of other cultures that “outsiders” bring are also significant for the shaping of local theologies. As Schreiter (1985, p. 20) notes, “outsiders” are sometimes able to perceive things taking place in local culture that natives do not see. The outsiders’ experience of other cultures can be helpful and enriching for local culture, preventing it from becoming overly absorbed in its own interests and concerns.

Contextualized Biblical Preaching

To fulfill the Great Commission and evangelize the world (understandable hearing of the gospel), contextualization is a necessity. As stated before, the main focus for the project will be contextualization from the homiletical perspective. However, it is worth noting that without careful contextualization the communicator runs the risk of misrepresenting the gospel. By using terms and concepts that are not clear, one may be led to a skewed understanding of the gospel.

By not being culturally sensitive and using culturally appropriate terms, we would create non-theological barriers to the people we are trying to communicate to by creating the impression that the message is not for the people we are making the presentation to. (Bauer, 2005, p. 19)

In every culture, there are things to reject, some things to redeem, and some things to receive. If the truths taught in the Bible must first be sifted through the cultural sieve of the target culture before they can be pronounced “genuine,” then the resulting combination is syncretistic. Syncretism occurs “when critical and basic elements of the gospel is lost in the process of contextualization and replaced by religious elements from the receiving culture” (Dixit, 2010, p. 113). Contextualization has powerful attributes that

can help in preaching the gospel message. Dale Goodson explains the differences between contextualization and syncretism by stating that:

contextualization refers to seeking the gospel clarity and its appropriate application with new, foreign contexts. Both contextualization and syncretism form relationships between the gospel and culture. Because of this, the two are often confused. Here is the difference: syncretism allows culture to rule this relationship. Contextualization allows Biblical teachings and principles to rule. Contextualization is actually the most powerful antidote to syncretism. It fights the confusion that syncretism thrives on by speaking and demonstrating the gospel so members of the receiving culture can clearly understand it. It then guides them to appropriate application within their local cultural context. (Goodson, 2009, p. 16)

If the gospel is to be understood, contextualization must be true to the complete authority and unadulterated message of the Bible. On the other hand, it must also be related to the cultural, linguistic, and religious background of the respondents (Hesselgrave & Rommen, 1989, p. xi).

So the preacher's first duty is to be sure that the word he is to proclaim is with God, and is drawn from the heart of Deity; and his second duty is to see that the word becomes flesh and dwells among us. In other words, he has no right to present his hearers with naked abstract thoughts. It is his duty to translate the abstract thoughts into the concrete terms of human life and to clothe them with the warm flesh and blood of human passion and emotion. (Bull, 1932, p. 268)

In this paper, contextualized biblical preaching is defined as framing the gospel message in language and communication forms appropriate and meaningful to the local culture. It is communicating the gospel message in ways that are understandable or appropriate to the listener's cultural context. In other words, it is concerned with the here and now. It is committed to the relevance and application for today. Expository preaching with narrative development will be used in this project. By 'expository preaching' I refer to preaching that exposes the meaning of the text of scripture and applies that meaning to the lives of the hearers. Narrative development is when the sermon is formed as a story.

Preaching or proclamation of the gospel always takes place within a specific cultural context, and the preacher must find categories of expression and ways of communication within that culture. For preaching to be relevant it demands acquaintance with the cultural milieu.

Hearing God's word in a way that connects and meets one's individual need cannot be underestimated. Cox rightly asks the question, "How can we who preach make meaningful for the present age anything that is so ancient and time-bound to the past?" (1985, p. 28). He further notes "preaching must be as old as truth it proclaims and as modern as it is done. The message emerges from eternity, yet it is as fresh in its application as this morning's newspaper" (p. 29). To communicate the word of God effectively, one needs to devote constant study to the culture and audience being communicated to. This is precisely what contextualized preaching should do. The hearers should receive the message so fresh and relevant to their needs. The key in the process of contextualization is to make the gospel present tense, something that happens right now in the life of the hearer. Thus with the aid of the Spirit, the gospel is actualized in the life of the hearer.

God uses the preacher not to pronounce a general word to the whole world, but to speak a specific word on their behalf. . . . If the Bible does not intersect with our world in an important way in the sermon, the whole thing (preaching) may fall flat. (Wilson, 2004, p. 8)

Highlighting the importance of contextualization, Wilson firmly asserts that "there is no such thing as preaching the gospel in general, or in a general way. An incarnate faith cannot be so abstracted, however hallowed by long usage our language might be from the flux and particularities of time and circumstance" (2004, p. 9).

In contextualized preaching, the key is where the communication begins. Scripture sets the agenda and shape of the message, but every message needs the question, “Why is this important to me?” If there is no point of connection, the message is simply meaningless facts rather than life-changing truth.

Challenges for Contextualized Biblical Preaching

Contextualizing the gospel is far from an easy task. In the attempts to contextualize preaching, one is caught between the desire to communicate the word of God in culturally relevant ways and the fear of giving away too much of the gospel leading to compromising biblical truth. The emerging global realities also pose new challenges to the task of contextualization. What, for example, will it mean to contextualize the gospel in a world that is moving toward increased economic, social, and cultural globalization? How should the church inculturate its faith and message when increasingly its field of mission is not one single culture but a multifaceted cultural mosaic, especially in urban areas like Nairobi, Kenya? These questions, along with others, demand new ways of embodying the gospel especially for a shifting culture.

However the main challenge for preachers with contextualized biblical preaching especially in Kenya is misplaced emphasis, by allowing the context to control the word. The preachers focusing their preparation exclusively on creative and artistic ways can make their sermon relevant by reading and meditating on the contextual setting at the exclusion of doing so with the biblical text. By elevating contextualization to a studied discipline overly focused on practical gains, Helm (2014) calls this blind adherence where the preacher treats the text in a haphazard and half-hearted way leading to alteration of one’s preaching. The alteration can happen in three different ways:

(a) impressionistic preaching, (b) inebriated preaching, and (c) inspired preaching.

Impressionistic Preaching

In preparation of the sermon, the preacher becomes preoccupied with the world rather than the Word of God. The sermon is not restrained by the reality of the text. It ignores the historical, literary, and theological contours of the text. The impressionist method takes what the eyes see and interprets it, exaggerates it, ignores parts of it, and ultimately distorts it. When reading text, the preacher looks for things that will make an immediate impression upon the listeners without a detailed study of the text. Christian preaching begins with Scriptures. Unless preachers acquire and maintain proper beliefs—and therefore attitudes growing out of these—about the Scriptures, they will fail to preach in ways that please God (Robinson & Larson, 2005, p. 33).

Inebriated Preaching

The preacher uses the Bible as a useful tool to superimpose one's deeply held passions, plans, and perspectives on the biblical text, or to support one's held strong doctrinal view regardless of what the text says (Helm, 2014, p. 24). One draws up perhaps political, social, or therapeutic conclusions regardless of the mind of the spirit in the text. Adams (as cited in (Robinson & Larson, 2005) in denouncing this type of preaching states that

to preach God's Word God's way should be the aim faithful preachers. As sovereign, God tells us what to preach and how to do so. Ministers of the Word have no right deviate from His instructions. Human ideas and speculations, therefore, must be foreign to the pulpit. (p. 33)

Inspired Preaching

This is where the preacher assumes or is told that whatever moves his or her spirit in private readings of the Bible must be what God's Spirit wants preached. They consider

subjective reading of the text as inspired. This reading strategy substitutes intuition for investigation. It prefers mood and emotion to methodical and reasoned inquiry. It equates one's spirit to the Holy Spirit. While the theology conveyed in this type of preaching may be true, it rarely comes from the text and thus loses much of its text-based authority (Duvall & Hays, 2005, p. 231). When one stops the hard work of understanding the words that the Holy Spirit has given, and work exclusively in the "mind of the spirit," that person becomes the final authority on meaning. The preacher begins to lay down "truths" and "advice" that are biblically untestable or unsupportable. Not that the Holy Spirit has no role in expositional preaching, the Word of the gospel must be wedded to the spirit's work in order for conviction of sin, regeneration, repentance and faith, and lifelong perseverance to come.

Contextualized Preaching in the Old Testament

One is hard pressed to find examples of contextualized preaching in the Old Testament of a specifically religious message. Archer argues that "it would be an error to look in the Old Testament for specific guidelines for contextualization" (Archer, 1979, p. 200). There is no conscious effort to make the revealed law and Jewish life more readily comprehended and appreciated. Hesselgrave and Rommen (1989, pp. 6-7) echo the same sentiment in describing Israel's uniqueness as a nation. They say the reason we do not see much of contextualization and reaching out to other cultures in the Old Testament lies in the

nature of the mandate for the establishment of Israel as a nation. Israel was clearly instructed to drive out the Canaanite nations when entering the Promised Land. The religious beliefs of the nations were to be totally destroyed. Israel was instructed to become an exclusion zone to the surrounding nations lest it be seduced into idolatry, the worship of foreign gods and syncretism (Ex 23:23-33). In other words, Israel did

not possess an evangelistic or missional attitude towards its neighbors, as it may be typified by Jonah's attitude to Nineveh (John 1).

Even though there are no clear examples of contextualized preaching, contextualization is employed in God's communication with the Israelites and in delivering prophetic messages. For example, as God commissioned Moses to deliver his message to Pharaoh for the emancipation of Israel, it has been posited that God's use of the plagues against Pharaoh was "a series of attacks against the Egyptian Pantheon" (Hesselgrave & Rommen, 1989, pp. 6-7). If this perspective is true, God used what was familiar to communicate to Pharaoh that He was the "Lord of creation" and more powerful than Pharaoh's gods or Pharaoh himself (Exod 7:4-5; 12:12).

God's self-revelation to the Patriarchs Noah, Abraham, Moses, and David, using culturally familiar processes of the covenant, though not overly evangelistic, is demonstrative of the missionary God conveying His message to His people through a local cultural icon. This is particularly important in contextualized preaching. Using what is familiar to the people as a medium to convey the message. Communication was done intercultural too, and there seems to be no lack of intercultural encounter in various areas like politics (Josh 9; 1 Kgs 15:16-22), religion (Judg 6:31-32; 1 Kgs 18:1-40; Zeph 1:4-8, Trade (2 Chr 8:17-18; 9:21; Ezek 27:12-25), and art (Ezek 23:11-21).

More examples closer to the modern understanding of contextualization can be found in the book of Jeremiah and Ezekiel.

Jeremiah

In Jeremiah's letter to the Babylonian exiles (Chap. 29), the prophet urges them to live normal lives and wait patiently for the Lord's deliverance. Jeremiah's admonition to build homes, plant gardens, and eat what they produce is an appeal to normal living.

However, there is more here; he urges the exiles to “seek the peace and prosperity of the city” (v. 7). The term “seek” (*daras*) should, in this case, be taken in the sense of “working toward something or on behalf of someone” as in Deuteronomy 11:12 “cares for”; 23:6; Ezra 9:12 (Hesselgrave & Rommen, 2000, p. 4). Thus to seek the peace, well-being of the city “was no doubt to promote it by their efforts, to be careful in preserving it” (Calvin, 1852, p. 420).

Jeremiah’s admonitions then were intended to encourage and to enable the Jews to contribute actively to the general well-being of Babylon. Although there is no mention of the communication of a specific message, the charge to “pray to the Lord for it [the city]” does imply that their activity was based, at least in part, on the Jews unique covenant relationship with God (Hesselgrave & Rommen, 2000, p. 4); therefore, making a positive contribution to the culture and life of Babylon involved more than overcoming barriers. It meant living out one’s faith in a culturally understandable, appropriate manner.

Ezekiel

The prophet Ezekiel urges pastors of the significance of knowing one’s congregation intimately. Knowing how important it was for him to communicate the word of the Lord that had come to him, he went to dwell with the Hebrew exiles at Tel Abib near the Kebar River. “And there, where they were living, I sat among them for seven days—overwhelmed” (Ezek 3:15).

In communicating God's message of judgment to Pharaoh during Israel's Babylonian exile (Ezek 31:1-18), he contextualized his message using an analogy of the majestic cedar of Lebanon to announce judgment on a world power because of its pride in its height, was cut down, and cast aside by God (v. 10). The entire analogy is resplendent with rich parallels between the cedar and Pharaoh, such as the beautiful overshadowing branches that sheltered forest birds and animals, which parallel the protection Egypt afforded the nations (vv. 6, 12). Ezekiel's use of the tree imagery linked with "reverence for sacred trees . . . in all ancient Near Eastern cultures" (Boadt, 1980, p. 100) in particular with ancient beliefs about the tree of life, with "the cedar . . . combining the qualities of life-giver and king" (p. 101). Thus it would have provided a powerful cultural bridge in communicating God's message of judgment to Pharaoh.

Contextualized Preaching in the New Testament

The activity of expressing and embodying the gospel in context-sensitive ways has characterized the Christian mission from the very beginning. The New Testament bears witness particularly in the Gospels and Acts in which Jesus and the apostles tailor the gospel message to address different groups of people. The journey of the church from its beginnings as a Jewish sect to becoming a largely Gentile body that proclaimed a universal faith required the gospel to engage new cultural groups and circumstances at each point along the way.

In the New Testament sense of the term, to preach is to confront persons with the *keryma* and the *didache* of the gospel, to tell them what God did in the days of Jesus, to pass on to them the historical facts recorded on those ancient documents, and to try to persuade them to accept those facts and live by them (Perry, 1970, pp. 113-120).

Jones (2001, p. 11) notes that all preaching in the New Testament is contextual preaching. Even when Paul appears to be summarizing the gospel in a nutshell, it is never the same nutshell: it is the gospel, which the Thessalonians or the Corinthians or the Galatians needed to hear.

As Lovell and Richardson (2011, p. 55) rightly says, preaching is “seeking to present God’s past acts to contemporary life so that they become present realities to both the preacher and listeners, calling forth appropriate response.”

Contextualized Preaching in the Gospels

The New Testament includes not one, but four narrative accounts of the “gospel” that focuses on the life, ministry, and passion of Jesus of Nazareth. Each evangelist has distinctively contextualized the Jesus tradition under the inspiration of the Holy Spirit. They have narrated the story of Jesus according to their own theological and literary concerns, and in light of how they perceived the needs of the readers. It could be said that the four Gospels are four “contextualizations” of one story (Flemming, 2005, p. 234).

The four Gospels are contextual documents in that they narrate the gospel story for distinct “target audiences” within the first century Mediterranean world, as Hesselgrave and Romen (1989) put it, “Holy Spirit-inspired ‘contextualizations’” (p. 236). In addition, they draw upon popular literary and rhetorical conventions from that world in order to persuasively communicate the good news of Jesus and transform their audiences. “Like the gospel writers before us, we also must learn to sing the gospel story in new keys so that people might encounter Jesus in life-changing ways” (Flemming, 2005, p. 296). To better understand how each is sculpted for a somewhat different audience, we need to consider each of the Gospels as a contextualized narrative.

Preaching in the Gospel of Matthew

Matthew, a Jew, contextualizes his story about Jesus primarily for fellow Jews. The Gospel of Matthew has an overtly Jewish character; both in the material it includes and in the way the story is told (Senior, 1997). At the same time, it also contains some of the harshest critique of Jewish leaders in all of the New Testament (Matt 23), and it embraces a universal perspective that culminates in Jesus sending His followers to make disciples of all nations (Matt 28:19-20).

Matthew tailors his Gospel to Jews by assuming his readers will be familiar with the Jewish language and culture without explanation. Unlike Mark, he is free to interject untranslated Aramaic words (Matt 5:22; 6:24; 27:6) and make reference to details of Jewish customs—hand washing at meals (15:2; 7:3-4) or wearing of phylacteries and fringes (23:5). He alone regularly substitutes the term *Kingdom of heaven* for *Kingdom of God* in deference to Jewish sensibilities (Flemming, 2005, p. 296).

More significantly, Matthew presents a more “Jewish” Jesus than is found in Mark. Ehrman (2000) says that the Jesus we encounter is “the Jewish messiah sent by the Jewish God to the Jewish people in fulfillment of the Jewish Scriptures” (p. 97). This is more visible in Matthew’s overture to the Gospel. With his opening words, literally, “the Book of Genesis” (Matt 1:1; Gen 2:4; 5:1) he immediately echoes the beginning of the Torah. The genealogy that follows traces Jesus’s Jewish roots back to Abraham and David, the father of faith and the head of the royal line. The title “Son of David” (Matt 1:1) comes to special prominence in Matthew (e.g., Matt 9:27; 12:23; 15:22; 20:30-31), identifying Jesus as a Davidic messiah. Matthew hails Jesus as the fulfillment of Israel’s Scriptures. The Gospel is teeming with Old Testament allusions, quotations, and typology

(Gundry, 1967).

Preaching in the Gospel of Mark

Mark in the opening line of his gospel, “the beginning of the gospel of Jesus Christ, the son of God” (1:1), is the only evangelist to explicitly connect his story with ‘the gospel,’ the church’s proclamation of God’s salvation through Jesus. Unlike Matthew and Luke, who introduce their protagonist with birth narratives, Mark seems to be little concerned with Jesus’ earthly origins. Jesus appears abruptly on the scene, fully grown, and launches immediately into his fast-paced, almost breathless ministry of teaching, preaching, and healing. He portrays Jesus as a figure cloaked in mystery. Jesus acts with great power and authority, performing miracles, rebuking diseases, and casting out demons, yet He binds people to keep secret. Flemming (2005) indicates that Mark uses this particular approach as related to the target audience he is addressing and his concerns.

Robbins (1994, pp. 219-223) notes that Mark’s Gospel has intercultural character. Many traits of the Gospel bring out the Jewish roots, quotations, and allusions from the Hebrew Scriptures, familiarity with Jewish customs and religious sects, Jewish apocalyptic notions and symbols (e.g., Mark 13), and traditional Jewish titles for Jesus like Messiah, Son of David, Son of Man. At the same time, there are strong indications that He was writing primarily to *Gentiles* of the Greco-Roman world. He writes in Greek and pauses to translate Aramaic words and phrases (e.g., Mark 5:41; 7:11; 14:36; 15:22, 34). Quite understandably, to reach both Gentile and Jewish audiences, Mark begins his story with, “It is written,” a quotation which is introduced with an authoritative formula common to both the Greco-Roman and Jewish worlds” (Edwards, 2002, p. 26).

Preaching in the Gospel of Luke

Unlike Matthew, a Jew writing to Jews, Luke was a Gentile who wrote his Gospel for a predominantly Gentile Christian audience (Barclay, 2001, p. 3). It reflects a Gentile orientation in many ways. Of all the Gospels, Luke shows the strongest influence from Greco-Roman literary forms and conventions, with features of both Hellenistic biographies (e.g., the extended narrative of Jesus' birth and infancy) and historical writings of the time (Luke 1:1-4).

Luke's genealogy, unlike Matthew whose genealogy goes back to Abraham, the father of Israel for his Jewish audience, goes back to Adam and God (Luke 3:23-28), which might be due to his dominantly non-Jewish audience. In addition, Luke sometimes uses the term "Judea" to represent all of Palestine (Luke 1:5; 4:44; 6:17; 7:17; 23:5), thus presenting Judaism as a single, identifiable category to non-Jews.

Preaching in the Gospel of John

John makes an extensive use of the Old Testament images and themes (Abraham, Moses, the Exodus, wisdom traditions), suggesting that John is addressing people of Jewish background (whether Jews or Gentile synagogue adherents). He often refers to Jewish practices and institutions (Passover and Jewish festivals, the temple). Jesus in John is repeatedly identified as the Jewish Messiah (e.g., John 1:41; 20:31) and John portrays his ministry and death as fulfillment of Scripture (John 12:14-15; 37-41; 19:24, 28). Thompson (as cited in J. Green, 2013), says,

John's basic concern is to reproach the gospel events and message for the church of his time. To do so, he uses images and categories that are anchored in Judaism but that also speak to an audience with a broader cultural and religious background. (pp. 372-373)

Paul's Model of Contextualized Preaching

Paul is the model missionary who crosses cultural boundaries and contextualizes his unchanging message to the particular contexts of his hearers (Plummer & Terry, 2012, p. 202). His missionary sermons provide a model on how the gospel approaches various groups of people. The value of his preaching is not imitating either its specific content or method, rather his preaching model provides a magnificent balance between an identificational approach that proclaims the gospel in ways the audience can understand and a transformational approach that resists compromising the gospel's integrity in a pluralistic world (Flemming, 2005, pp. 85-86).

Paul's Contextualized Preaching in Acts

The book of Acts tells the story of a church whose very identity involved preaching the good news about Jesus in multiple settings and among new groups of people. Almost the entire half of Acts is dedicated to Paul's role in the advance of the gospel in the Roman Empire. Through out the book of Acts, Luke takes pains to demonstrate how the gospel was proclaimed in various key contexts and to different kinds of people (Witherington, 1998). Here are three missionary speeches in Acts as examples of contextualized biblical preaching.

Paul's preaching at the synagogue
(Acts 13:13-52)

The content of Paul's address in Antioch reveals a masterfully contextualized presentation of the gospel. Paul establishes common ground with his Jewish hearers by reminding them of the familiar story of salvation; the story of God's election and faithfulness toward Israel (vv. 17-22) (Tannehill, 1986). His message is characterized with "word of salvation" (v. 26; vv. 44, 48, 49), "good news" that the promise of our

Fathers has been fulfilled (vv. 32-33). His theme is on the fulfillment of God's messianic promise to Israel and that Scripture testifies of Jesus' resurrection. The speech as a whole assumes that Paul and his listeners share a common regard for the authority of the scriptures, and Paul finds testimony in the Old Testament as to the significance of the saving events he proclaims (Witherington, 1996, p. 321). He challenges them to reshape Israel's interpretation of its history and scriptures in light of the resurrection. They must believe in Jesus for the forgiveness of sins and justification (Acts 13:38-39), and warns them of judgment for following the pattern of Israel's unbelief (vv. 40-41).

Response

Paul's message gets mixed reviews from the audience. Initially, many Jews and proselytes show an openness to the grace of God (Acts 13:43), but later, jealousy over the success of Paul and Barnabas among the Gentile population of Antioch breeds rejection and hostility (vv. 44-45, 50).

Luke's narrative in chapter 13 makes it clear that even though Paul shares the same basic culture and much of the same worldview as his audience, and although he communicates the gospel in language that is targeted to the Jews, the barriers to faith in Jesus are still substantial. Flemming notes,

The very worldview and cultural assumptions of the synagogue community become a stumbling block to their receiving the good news. Now, as well as then, a shared cultural experience is no guarantee that our efforts at contextualizing the gospel will meet with a positive response. (2005, pp. 85-86)

Preaching to pagans in Lystra (Acts 14:8-20)

Paul addresses the crowds on the street like an itinerant philosopher (Keener, 1993, p. 362) unlike his usual custom in the synagogue. The crowds were probably

common people, the indigenous Lycaonians and pagan Gentiles. The message was prompted by the healing of a man who was lame from birth and the subsequent misunderstanding of its meaning. The Lycaonians erroneously interpreted this healing event against their polytheistic religious template and excitedly saw Paul and Barnabas as epiphanies of Greek deities. Paul begins by engaging the Lycaonians where they are (Acts 14:15, “Why are you doing this?”). He then responds to their specific misunderstanding (v. 11) by finding a point of identification with the audience: “We are human beings like you” (v. 15). Rather than starting with a shared history as in the sermon at Antioch (13:17-22), he appeals to the shared humanity and in the creator’s loving witness in the creation as points of contact. Paul weaves his listeners’ life experiences into the larger story of God revealed in the Scriptures (Gallagher & Hertig, 2004, p. 94). Paul’s message is characterized as “good news” of turning from idols to one true God, the “living God” Creator of all things, gracious provider and sustainer of human life (Acts 14:15).

Response

As with the synagogue audience at Pisidian Antioch, the response of the Lystran pagans to Paul’s appeal is divided. There are some converts (Acts 14:20; 16:2), evidence that the Lord has “opened a door of faith for the Gentiles” (14:27). But the majority apparently persists in their misreading of the healing miracle. They are only barely restrained from completing their veneration of God’s messengers (v. 18). Later, when Jewish opponents arrive from neighboring cities, they persuade the fickle Lystrans to turn an “about face” and support the stoning of Paul. The account highlights the difficulties in

communicating the gospel to people who do not believe in one God revealed in the Scriptures.

Preaching in Athens (Acts 17:16-34)

Paul begins his sermon with an introduction that establishes rapport and credibility with his listeners (vv. 22-23). Here the point of contact is the religiosity of the Athenians themselves. His audience was pagan Greek Gentiles, and like a Greek philosopher he goes to the marketplace (*agora*) and publicly debates the intellectuals of Athens in their own turf (v. 17). Paul demonstrates an awareness of Athenian culture that gains credibility and earns him the right to be heard (Charles, 1995, p. 60). He keenly observes their religious beliefs and shows familiarity with their ancient literary and philosophical traditions. He uses the insight to respectfully engage their worldview, drawing upon indigenous language and images and concepts to communicate the gospel in culturally relevant forms. Paul's utilization of Greek philosophers is an especially important example of contextualization, demonstrating what missiologists call "redemptive analogies" (Osborne, 2006). At the same time, Paul refuses to syncretize his message or to compromise its truths' claims.

Response

Paul's sermon gets a mixed response (Acts 17:32-34). Both in the marketplace and before the Areopagus, the dissonance between the worldview of the Athenians and that of the gospel is so great that it provokes puzzlement and scorn. However, his preaching was not without positive results. Some were prepared to hear more (v. 32), and others embraced the message and became believers (v. 34).

Summary

A comparison of the three speeches of Paul in Acts reveals the extent to which proclamation of the gospel is tailored to each audience and context. When Paul is speaking to Jews and God fearers, he begins by simply appealing to the sacred history he and his listeners share, and then proceed to reinterpret that story by showing how God's work in Jesus fulfills the ancient promise to their ancestors. He speaks as a cultural insider. When he addresses the Gentile pagans, he addresses them in a way that does not require knowledge of the scriptures to understand. He still tells the biblical story but he begins with universal themes with which his audience can identify. Instead of directly citing scripture, he finds points of contact in their philosophy and literary traditions.

As Van Rheenen states,

We find in his words a profound willingness to adapt to cultural differences for the sake of winning men and women to Christ. "Paul would emphasize his Jewish background when speaking to Jews (Acts 13:16-43). And he would set his Jewishness aside when speaking to Gentiles (Acts 17:22-31). (2006, p. 244)

Even though Paul employs different approaches depending on the audience, basic commonalities run through all three sermons. All of them herald the saving content of the "good news" (Acts 13:32; 14:15; 17:18). The aim of Paul's targeted preaching is not simply intellectual assent, but salvation, resulting in changed lives. He presented Christ in all cases. Paul was prepared to alter his lifestyle for the sake of the people to whom he ministered. This no doubt meant adopting practices that were personally offensive to him given his strict Jewish upbringing. He did so in order to win others for Christ, whatever the price.

For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to

God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you. (1 Cor 9:19-23)

From whichever point Paul started from or the practices he adopted, his context of the message was Christ and the fullness of Scripture.

The response to Paul's preaching was either accepted or rejected but "when people accepted or rejected Paul message, they did so because they understood it" (Plummer & Terry, 2012, p. 203).

Jesus' Preaching

Jesus spent much of His time with His small group of disciples, but a significant amount of time was also spent communicating with the multitudes and large crowds. The gospels make it clear that Jesus was a preacher. In Mark 1:14-15, His entire three-year public ministry is summarized and is characterized by preaching. Luke 8:1 describes Jesus's public ministry in similar fashion, "He began going around from one city and village to another, proclaiming and preaching the kingdom of God." He uses two great New Testament words for preaching, *kerysso* and evangelize, to describe Jesus' ministry. As Gibson (2004, p. 42) notes, "These two words to proclaim and to proclaim good news, form the New Testament foundation for any biblical theology of preaching."

Jesus's preaching drew upon language, categorical thoughts, and rhetorical traditions from the Jewish culture of His day. Flemming said He communicated to people not in theological abstractions but through familiar, concrete forms—miracles, illustrations from common life, proverbs and stories, master-disciple dialogue, and the example of His life among them. Jesus' message and method of doing theology were context specific. He mediated the good news in ways that were appropriate to particular

people and occasions (as cited in Sedmak, 2002, p. 10). Jesus contextualized the gospel based on His audience. The stories that He told were relevant to the people living in the first century Palestine.

Examples of Jesus' Contextualized Preaching

In His preaching Jesus used metaphors from daily life such as salt and light, the narrow and wide gates, house construction (Matt 7:24-27), coins (Matt 22:18), and others. Through parables, He drew analogies from the surrounding farming scenes to convey His message to an agricultural community: Seed planting (Matt 13:1-9), the problem of weeds (vv. 24-30), the wayward sheep (18:10-14), the vineyard workers (20:1-16). He ministered in the fishing region of the Sea of Galilee (Chaps. 14 & 15) and called His first disciples from among the Galilean fishermen, employing context-specific language as He called them to become “fishers of men” (4:19). He spoke about the parable of the net (13:47-50) and used a fish to pay for the temple tax (17:27). He instilled new meaning to the bread and wine of the Passover as He used these familiar food items as context in establishing the Lord’s Supper and as a bridge to Himself. In Mark, He describes the kingdom of God as a man who “scatters seed on the ground (Mark 4:26).” In Luke, like a mustard seed, which a man took and planted in his garden, it grew and became a tree and the birds of the air perched in its branches (Luke 13:18-20). The language was relevant to the audience. They could imagine planting a garden because it was their way of life for sustenance. As Morris (1998, p. 333) rightly says, Jesus started with the commonplace in people’s daily lives to help them bridge to the ultimate spiritual truths He wanted to share with them which means He contextualized His message.

Jesus' Incarnate as Model of Contextualization

The idea of the incarnation is spoken of in prophecy in the Old Testament (Gen 3:15, Isa 7:14; 9:6, 7; 53:1-12) and fulfilled in the New Testament. The New Testament declares that the eternal word of God was enfleshed in Jesus. And the Word became flesh and dwelt among us, and we have seen His glory, glory as of the only Son from the Father, full of grace and truth (John 1:1-5, 14-15). Through his incarnation, Jesus explained the Father to us. He embraced the human context in all its form as a male Palestinian Jew, “born of a woman, under the law” (Gal 4:4) in a specific time and place. He was thoroughly immersed in his Jewish culture. As Kraft reflects, “God in Jesus became so much part of a specific human context that many never even recognized that He had come from somewhere else” (2005, p. 175). Paul describes Jesus’ radical identification with humanity as a “self-emptying,” “self-humbling,” and a “self-enslavement” on behalf of those He came to serve (Phil 2:6-8).

In their work Ott, Strauss, and Tennent (2010) maintain that

the incarnation has served as a model for contextualizing both the message of the gospel and the life of the Church in specific cultures. . . . Without pressing the analogy too far, one could certainly say that to communicate with man, God became a man so that he might better understand man’s world and thus span the cultural distance from holiness and perfection to sinfulness and flesh to communicate the gospel message (Heb 2:18; 4:15, 12:1-3). (p. 102)

The incarnation of Jesus makes contextualization not just a possibility but also an obligation. It establishes a paradigm for meditating God’s redeeming presence in the world today. “Jesus went to the people where they were (by means of incarnation), was faithful to the biblical message, and spoke the message to them in terms they could understand (Mark 11:10; 15:43; Luke 1:32; 19:11; 22:51; Acts 1:6). This was His preaching methodology” (Gibson, 2004, pp. 47-48).

Summary of Jesus' Preaching

Like Jesus, pastors must work prayerfully and diligently to consciously choose images, word pictures, and metaphors, which faithfully convey the meaning of the biblical truth they are preaching to the contemporary hearers in terms understandable to them.

Kurewa asserts, “the gospel of God is meant to be contextualized. We who are preachers of the gospel today should not slavishly repeat the gospel formulations of the past, but like Jesus and His first interpreters should remain faithful to the biblical gospel, while proclaiming it in terms that our hearers can understand” (2000, p. 84).

Understanding contextualized biblical preaching with various examples of how it is utilized in the Bible is important, but it is equally important for the preacher to understand how and what to consider for effective contextual preaching practice. The next section briefly discusses this.

Methodology and Guidelines for Effective Contextual Preaching Practice

As the preacher finds specific ways his/her resultant sermons might become more “fitting” for the congregation by following certain methodology and guidelines, the ultimate fit between the sermon and hearer has a great deal to do with the work of the Holy Spirit during the entire preaching occasion. However, the preacher can strive to remove the stumbling blocks to the hearing of the gospel and make the gospel fresh by the way he/she makes the biblical text meet the world of the hearers in the preaching occasion. It is toward this “fittingness” and removing of stumbling blocks that I suggest ways of effective contextual preaching practice.

Methodology for Effective Contextual Preaching Practice

Traditionally, the methodology for contextual preaching contains a paradigm that moves from “text-to-context” and consists of three steps: (a) textual selection, (b) interpretation (exegesis), and (c) application (Tisdale, 1997, p. 99). But this approach fails to consider the contemporary context in sermon construction except to “inform the congregation about the result of the preacher’s personal exegesis of the text” (Long, 2005, p. 78). For effective preaching practice, attention should be given to the preaching context (congregation). This requires a shift from “text-context” paradigm to “context-text-context” configuration to allow the preaching context (congregation) to play crucial roles throughout the different phases of sermon preparation and delivery. Long rightly summarizes this when he says:

The preacher goes to the biblical text from the congregation and, indeed with the congregation. The congregation’s struggle to be human and faithful to Christ in the contemporary world has been the context in which the interpretation of the text has taken place. Though the preacher bears responsibility for giving it voice, exegesis involves a conversation between the biblical text and the whole community of faith. (Long, 2005, p. 78)

As highlighted above, my context-text-context configuration paradigm for the preacher is: exegeting the congregation—interpretation of Scripture—bridging the contexts. This forms the basis for effective contextual practice for preachers as briefly discussed below.

Exegeting the Congregation

While Bible texts may be fundamental to contextual preaching, the congregation or the audience provides the window through which the gospel is proclaimed. Exegesis of the congregation and its subculture is not peripheral to proclamation, but central to its concerns (Tisdale, 1997, p. 48). The congregation substantially informs the content and

design of a contextual sermon. As Tisdale rightly says, “they constitute the seed of the gospel in which is already on the local ground waiting to be watered so as to sprout” (p. 49). Exegeting the congregation entails critical analysis of the congregation with the purpose of apprehending the complexity of the existential reality of the congregation so as to design a timely and appropriate gospel for the situation. It implies that the content and form of the message are contingent upon the issues arising from the preaching context. For instance, the choice of the biblical text, selection of sermon theme or topic, theological content as well as sermon design, language, symbols, illustrations, and application.

For example, it was as a result of Amos exegeting his congregation while on an ambassadorial role in northern Israel, that he saw the sociopolitical injustices and economic imbalances that marked the rural and urban landscape of the northern kingdom of Israel and the surrounding nations; hence, he unequivocally proclaimed: “let justice roll down like waters, and righteousness like an ever-flowing stream” (Amos 5:24).

Interpretation of Scripture

As noted before, contextual preaching must always be rooted and be grounded in Scripture. Preaching has no life apart from the Scripture. The issue is not whether or not Scripture should maintain its normative role for preaching; rather, the concern is how Scripture can better be reinterpreted and re-presented in preaching for a particular congregation. The process of textual interpretation depends largely on the preacher’s understanding of the relation of the text to the context. While the preacher may acknowledge the original context of the biblical text, the preaching context provides the hermeneutical lens.

For instance, Jesus Christ used the parable of the lost son to reinforce the principle of God's love and forgiveness (Luke 15:11-32) but the narrative has different appropriation when considered in light of the communal and relational African contexts. In the African context, it is unthinkable for a son to request for an inheritance while the father is alive. The father, and other family members, will curse the son. Moreover, an African father is looked upon as a fool if he decides to give away the family's plot of land or finances to a rebellious son. If the rebellious son decides to return home, a celebration will not take place in most homes. In Ethiopia the community will go to the extent of slaying the foolish young man to prevent a whole society from being cursed (Mbiti, 1990, p. 14). Therefore to preach this parable to the Ethiopians, the text must be re-interpreted and re-presented in terms that are familiar to them without compromising the principle of God's love and forgiveness.

Bridging Contexts

Bridging contexts involves a creative bridging of the actual gap between the text and the congregation. The success of bridging the gap largely depends on the creativity, imagination, and ingenuity of each preacher (Farris, 1998, p. 15). For example, the social and communal life of Africa provides relevant hermeneutical points of contact for preaching the parable of the rich fool in Luke 9:16-21, which demonstrates how a person should be "rich toward God" by serving God daily. This is because it shows how the extreme individualism of the rich fool is inimical to human communality and relationality. Contrary to the individualism and self-absorption of humanity, African cultural ethos espouses the spirit of collective responsibility, generosity, and sharing.

Mitchell stresses the need for use of local expression in preaching. He asserts that the gospel is understood and appropriated better when it is declared in the vernacular, literary, and symbolic expressions of the audience (Mitchell, 2009, p. 20).

Guideline for Effective Contextual Preaching Practice

Contextualization is not about making the gospel relevant; it is about showing the relevance of the gospel. For a faithful and sustained practice of showing effective relevance in contextual preaching, there should be a basic guideline governing the process of contextualization. Scripture should be studied with local listeners in mind. The preacher should be receptor oriented. As Kraft (1983, p. 89) rightly says, “Very often Christian communicators attend to the message and to delivery systems while failing to realize that receptors are not just ‘sitting there.’” They are active participants in the communication process, processing the message in accordance with their needs, interests and values.” Therefore the preachers should become aware of the “interpretational reflexes of their respondents, their predispositions and prejudices (largely culturally determined) that go a long way toward determining how they will interpret and respond to a given message” (Kraft, 1980, p. 108).

Most lay preachers in Kenya do not involve the congregation or listeners in either sermon preparation or delivery because they believe the preacher should know it all and tell the church what he/she knows. However, the Bible was received through the social pathways of the church and is treasured still in social gatherings of the church. To study it outside such social forms will decontextualize it from its natural home. As a preacher, preaching preparation should therefore involve the listeners in examining, along with the preacher, the biblical basis for the coming sermon. In this way the preacher can sense in

advance both the confusing aspects that will require clarification and the deeper connections upon which one can build. Just as Christ, the master communicator, the preacher should employ the specificity principle. His/her message will have a greater impact if, rather than using generalizations and abstract propositions, they employ descriptions that are true to the life of the listeners.

This chapter underlines the call for everyone to be involved in the missional work of the church and especially the call to preach. Those who proclaim the word of God must consider how they articulate the gospel in ways that allow it to come to life for their particular audience. As Kraft and Gilliland rightly say, “The Gospel of Jesus Christ can be incarnated, given shape, lived out, in any cultural context—it is infinitely universalizable” (2005, p. 187). Chapter 3 reviews literature to help in understanding what is biblical preaching, contextualization, and contextualized biblical preaching with insights from Ellen White on biblical preaching, and contextualized biblical preaching.

CHAPTER 3

LITERATURE REVIEW

Introduction

Literature will be reviewed under three broad themes that cover the area of my project: biblical preaching, lay preaching, and contextualization. Under these themes are subsections that bring further detailed discussion.

Biblical Preaching

Biblical preaching has different forms of definitions and different authors define biblical preaching differently. The definitions vary mainly based on where the authors put their emphasis, either on the preacher, the message, delivery, or God. This section will review material based on these four categories.

Categories of Biblical Preaching

The Preacher

Preaching here is God using the preacher (Wilson, 2004); it is “God speaking through a called, a chosen, cleansed and commissioned messenger” (Haynes, 1939). Goldsworthy (2000) remarks that “the medium is the message,” the communication media. Preachers are seen to be far greater than the message they convey. The medium becomes the real message that shapes our thoughts” (McLuhan, 1967, p. 60). This argument is supported from the example in the Bible when Phillip asks Jesus to show him

the Father, and he is reminded that to have seen the Son is as seeing the Father (John 14:8-10). Preaching is seen as an ‘incarnational act’ the preacher becomes a representative of Christ (Childers, 2004). Preaching focuses on the preacher, the preacher must be one who has been ministered to before he/she can minister to others. In the presence of such preachers, people find ways of doing the good that is before their hearts. They become the living water that Jesus instructs his people to drink.

Message

In this category, preaching is the exposition of Scripture, it is opening up the inspired text (Robinson & Larson, 2005). Although preaching must be channeled through personality, the preacher is only a conduit of God’s Word. Whatever the form of the proclamation, the content, which is the gospel of Jesus, is what preaching is. This alone is what can add people to the church (Goldsworthy, 2000). In preaching, the biblical text serves as the basis for preaching, the focus is on the biblical text. The sermon follows closely the biblical text, and preaching draws its authority from that text. There is no saving power in the words of human beings.

Delivery

With delivery, preaching is receiving and passing on the message. The message is the gospel, the *kerigma*, that is, a message proclaimed by a herald. Therefore, preaching is proclaiming redemption to the world (Turner, 2008). It is crying out or heralding Robinson (2001). It is communication of the good news of God’s reconciling acts culminating in Christ as recorded in the Bible to help in development of faith (McClure, 2001). It is telling people what God did through Jesus, and trying to persuade them to accept the facts and live by them (Jones, 2001). As some authors suggest, preaching

occurs when listeners are enabled to see how their world, like the biblical world, is addressed by the word of God and are enabled to respond to that word (Kurewa, 2000; Thompson, 1981).

God

Preaching is seen as a supernatural event that God wants to use to win the hearts and minds of human beings for eternity (Craddock, 1985; Quicke, 2006; Wilson, 1999). In this category preaching does not occur by the preacher or because it is God's message, or the proclamation of the message. The focus is neither on the preacher nor the message nor on delivery, but God. Preaching is God's invention where the preacher partners with God in the process of sermon development and delivery. God calls ministers to preach and upholds them in it. He graciously provides for their needs, one at a time. It is only God through His Holy Spirit. He opens blind eyes and deaf ears, makes the lame walk and the dumb speak, pricks the conscience, enlightens the mind, fires the heart, moves the will, gives life to the dead and rescues slaves from satanic bondage. He did all these before and He still does them now.

The difficulty and struggle in finding the right definition of preaching is rightly captured by Hogan (2006) when she states, "In the fifteen years that I have been teaching, I have wrestled with developing a succinct, engaging description of preaching that both defines and captures its essential core" (p. 75).

Trends and Patterns of Biblical Preaching

Gibson (2004, pp. 11-12) asserts that preaching has had to change. Change is brought about as preachers are confronted with how to engage with the challenge of culture shift. While the content of preaching is understood by most as arising from

Scripture, the style of biblical preaching has often varied (Elliott, 2000, p. 129). Though no one particular style of preaching is solely effective, in recent years some preaching styles seem to be more effective in preaching than others. This section will review literature of some contemporary styles of preaching but will also examine some of the other styles termed as traditional out of which contemporary biblical preaching has been developed. Contemporary patterns contain approaches to preaching that have emerged in the last 20 years, which seems especially suited to preaching today.

Many of the voices calling for change in the practice of preaching, consciously or unconsciously draw on the movement in the second half of the twentieth century that became known as ‘the new homiletic’ (Stevenson, 2010). A move from deductive to inductive preaching (Craddock, 1978), and the work of others like Lowry (2001), with his advocacy of narrative plot. There is a trend that appears to be reaching across boundaries and is affecting much of the preaching, a shift is occurring from deductive preaching to inductive preaching. In noting this shift, Hamilton (1992) asserts that “contemporary preaching uses more of narrative preaching whereby a sermon varies from the traditional points-that-explain-a-central-idea homiletical arrangement to one which purposely tells a single story, a story of spiritual point” (p. 104). The difference between the two is stated as a contrast between sermons that begin with a general rule, and move toward particular examples and sermons that begin with a concrete experience and move toward a wider principles.

Stevenson notes, “Preaching has shifted towards the emerging cultural trends like the growing pervasiveness of story telling in the entertainment industry and suspicion of motives of those attempting to make authoritative pronouncements” (Stevenson, 2010,

p. 30). Alluding to the difference in presentation and how our communication has been shaped Jamieson says that “in theory, it appears that what is effective on television will be effective in communicating with people whose consciousness has been formed by television” (1988, p. 45). The nature of the sermon’s delivery and its presentation makes the contemporary worship environment different from a traditional setting (Webb, 2006, p. 3). Underlining the importance this inductive approach for contemporary preaching, Johnston (2001) stresses the significance of storytelling alongside the inclusion of drama, art, audiovisual aids and the use of humor.

McClure (2001), in emphasizing the importance of narrative approach and the need for the preacher to be sensitive to the needs of the congregation, argues for a collaborative approach that sees the preacher preparing in a ‘roundtable’ context with other members of the congregation, where shared insights and concerns are established to form the substance of the following week’s sermon. Effective preaching today will display a narrative quality.

Greidanus argues that it is neither narrative nor expository as others take sides on which is better than the other, but to see the entire Bible as one story of redemption and preach it that way. In counteracting the argument of either narrative or expository preaching, Greidanus states that Redemptive-Historical preaching is the best ‘solution’ to the narrative vs. expository argument. He says narrative preaching proponents fight to argue that traditional preaching has obscured the narrative form of the Bible and tend to make it a repository of biblical principle. On the other hand, it is insufficient to simply get out the biblical stories and re-tell them. Redemptive-historical approach sees the entire Bible as one macro-story and thus everything in it can be related to it. It is not

sufficient to either expound a principle or tell a story without relating to the “one big story” of God coming back into the kingship of the world through Jesus Christ (Greidanus, 1988, p. 35).

Because the focus of the project is for lay preachers and contextualizing the preaching message and event, it is important to understand the ministry of lay preaching, the involvement of the laity in the missional work of the Church, and the contextualization of the message and event to the Kenyan context. The next sections will review these areas.

Lay Preaching

Preaching more than any other form of service in the church has almost unanimously been viewed as the exclusive work of the trained minister (Wilson, 2008, p. 274). Pollard suggests that in the Western culture, the task of preaching is “almost unanimously viewed as the exclusive domain of the professional minister” (1992, p. 35). Preaching stands out as one of those ministries that have been taken over by the minister, which the Laity has withdrawn from and now are entirely dependent on the minister. Gibbs observes that

without deliberate planning and certainly without any nefarious scheming on the part, the congregation has developed a structure that depends entirely on the minister. The life of the congregation has grown up around him and depends on him and it does not matter whether he is called priest or pastor, rector or minister. His central position has determined the organizations and activities of the congregation and the nature of its piety. This is seen as so natural that most people will say that it is only right; that is why you have ministers at all; that this is their joy; for this they trained. But for all that, this is what is crippling the life of the Church. (Gibbs & Morton, 1965, p. 49)

Green opposes Gibbs observation in saying that “Christianity was from its inception a lay movement, and so it remained for a remarkably long time” (M. Green, 1970, p. 173). Stott assents with Green by saying, “God’s people are by God’s call one

and undifferentiated, and the offering of worship to God and the bearing of witness to the world are the inalienable right and duty of this one people, the whole Church, clergy and laity together” (Stott, 1982, p. 31). Every minister and indeed every Christian, is a deacon who is under the obligation to serve others, and there is no higher office in the kingdom of God than this (Johnson, 1951, p. 497). White also substantiates this point in saying that the

lay preacher should be considered to be the same with clergy in their service for the Lord. Both have the same responsibility concerning that which God entrusts them and both should be involved in the work of the Lord. The work of God in this earth can never be finished until men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers. (1945, p. 332)

Lay ministry has been there throughout church history with the laity being involved in the missional work of the church. We are all called to be witnesses for Christ. These concepts are further explored under laity and church history, laity and missionary nature of the church, and laity and priesthood of all believers.

Laity and Church History

God has used both lay people and pastors throughout the history of the Christian church to extend his gospel. Activities of Christian laymen have been prominent in missions’ history (Neill & Weber, 1963; Conn, 1976; Tucker, 2004). In the Early church it was lay Christians who, because of the persecution in Jerusalem, “went everywhere preaching the Word” (Acts 8:4, NKJV)

The term laity is derived from the Greek word *laos* meaning “people,” a term given to “people” in general, meaning that everyone was involved (Bromiley & Kittel, 1965, p. 270). According to Komochak, Collins, and Lane, the early Christian church is the one that introduced new meaning to the concept of the laity, giving it a distinction

between the clergy and lay people. They say,

Laikos, a derivative of *laos*, first appeared in clement of Rome's epistles to the Corinthians and denotes a larger body of Christians, in contrast to the smaller group of individuals to whom special ecclesiastical tasks had been assigned. *Laikos*, although rarely used prior to the third century, subsequent to that time began to connote subordination and inequality, politically and spiritually. In time it was simply accepted that if one wished to take seriously his or her Christian calling, this could be successfully done, only within the framework of monasticism. (Komonchak, Collins, & Lane, 1991, p. 271)

Richardson indicates, by the time of the Middle Ages a clear distinction existed between the clergy and the laity with reference to ministry in the Christian church (Richardson, 1969, p. 70). Luther stated, "there is no true, basic difference between laymen and priests, princes and bishops, between religious and secular" (1955, 44:129). The book of Acts also suggests that the Early Church community was a community that promoted participation by all members (2:42-45).

Laity and Missionary Nature of Church

Missionary work is not an accidental phenomenon, which now and then presents itself in the history of Christendom, but it belongs to the very essence of the church (Bavinck, 1948, p. 11). In other words, the church is essentially missional (Bosch, 1991, 372). God calls his people as a whole. The church, therefore, is God's people involved in worship, evangelism, and ministry (Engen, 1996; Clowney, 1995, #1835). As Clowney says, "Every Christian, then is called to share both the ministry of the cross and the dominion of the crown (of Christ)" (p. 42). All lay members are part of and should be involved in the missionary nature of the church. The significance of lay ministry lies not only in the area of evangelization, but also in the growth of the local church.

Laity and Priesthood of all Believers

The priesthood of all believers means that all Christians are God's priestly people

(Ott et al., 2010). This implies that every believer has the right and responsibility to be a witness for Christ (Conn, 1974), which is the basis for lay ministry. However, the priesthood of all believers has not been fully applied to the ministry of the Church. Drummond observes that “there is still, it seems, a subtle hanging on to the pre-reformation idea of the priesthood of special people, those who have a ‘special call’ from God” (Drummond, 1992, p. 297). He further notes that the “priesthood of all believers has been neglected seriously by hanging on to the old medieval view that the clergy possess a superior position as Christians, while the lay people see themselves as inferior citizens in Kingdom service” (p. 298). All who are called in Christ should be priestly missionaries, or in this case lay missionaries, which includes lay preachers.

Laity and Challenges of Preparing and Presenting Biblical Messages in Kenya

Most lay people in Kenya cannot participate in the intensive biblical training available in a full-time Bible school or seminary due to either unavailability of resources, lack of time or low level of education. A short-term training program or seminar in preaching is by its very nature limited in scope and hard to comprehend by many, it must be carefully focused and simplified in order to accomplish worthwhile training goals.

Lay people do not have the advantages of training, resources, preparation time, or preaching and teaching experience available to a vocational pastor. Lay preachers in Churches have varying degrees of education and experience, but most have never been formally trained in the philosophy and practice of biblical exposition or crafting a biblical sermon. It is the local church’s responsibility through the help of the trained pastor to provide basic preparation for lay preachers to do exposition for ministry in Sabbath School, Bible studies, and lay preaching opportunities.

Many lay preachers are also handicapped by the lack of books and resources such as commentaries and homiletic guides. They must be trained how to develop the information discovered in study resources into effective biblical sermons or lessons. Lay persons often face the additional challenge of not having as much preparation time for a biblical message as a vocational preacher, they are not going to spend extensive time diagramming the biblical text or searching for a perfect homiletic outline. They must be taught to observe the biblical text quickly and competently, find the main teaching point, and develop this into a sermon or a lesson. A lay training program is necessary to quickly help them learn fundamental homiletical skills.

Lay preachers or teachers must be shown that the ultimate power in biblical preaching is in the Scripture and the Holy Spirit and not reliance on human oratorical abilities. A training program for laypersons, therefore, must teach both the philosophy and method of biblical preaching and teaching. A prospective preacher or teacher should learn to rely on the biblical text for the content of the message and on the Holy Spirit for the teaching's power.

Legitimacy of Preaching by Lay Preachers in Kenya

With the current situation in the East African Union where the average pastor is assigned five churches with others up to nine churches, critical questions that arise are: How much do pastors really know about his or her congregation? Between the lay preacher who is always with the congregation and the pastor who visits the church once or twice, who would know the congregation well?

The more the pastor gets to know the congregation, the more the preaching becomes relevant and meaningful to the congregation . . . there are numerous unspeakable blessings to both the congregation and the pastor when preaching is carried out from an intimate relation between the two. (Kurewa, 2000, p. 84)

The lay preacher will be more acquainted with the congregation and hence better poised in preaching sermons that are more contextual and relevant to the congregation than the pastor.

This is also the message of Jesus who said, “I am a good shepherd, I know my sheep and my sheep know me” (John 10:14). He implied not only knowing in the spiritual sense but He was well acquainted with His people.

Preaching to Young Adults in a Postmodern Context

As previously highlighted the delivery and message of preaching ought to connect with the audience. In this section, we will review examples of different ways and views presented in reaching out to young adults who in our study fall into the category of post-moderns.

Postmodernity is generally seen as entailing a rejection of the enlightenment quest for rational certainty, an openness to various claims about truth, a questioning of authority, and a refusal to focus on a single metanarrative. The emergence of postmodernism is an opportunity as well as a crisis. Three works that illustrate the urgency and challenge of postmodernism in the practice of preaching will be highlighted.

Most substantial is the work of Lose (2003). He senses an opportunity for a new hearing of the gospel that lies beyond modernity and postmodern relativism. In this world the preacher turns instead to confession, which is based not on the foundation of modern rationality but on faith in the death and resurrection of Jesus Christ.

Lose insists that confession offers an “open space” for the Holy Spirit to bring the word and the hearer into conversation with each other. We are drawn into the words of

Scripture and what they confess about God, and then we are called into the world to confess who we are in light of an encounter with Jesus Christ. This encounter is the basis for the authority of the preacher and the integrity of the sermon. He further suggests that where there is postmodern resistance to the Christian faith, preachers can respond in at least two different ways: by searching Scripture for help or by looking to the larger culture for resonant voices that provide echoes of the Good News.

Stiller (2005) agrees with Lose that the postmodern situation provides an opening for a fresh hearing of the gospel, and he focuses on Jesus' parables as the medium for such an encounter. He suggests that the parables have a way of sneaking through our cultural resistance to the reign of God; they interest the bored, surprise the enlightened and upset the smug.

Feldmeir (2003) is convinced that preaching to the postmodern situation is important, but he differs in the sources and the approach from which he works. If Stiller sees the parables as ancient gifts that are perfectly suited for a postmodern audience, Feldmeir is more immersed in the world of that audience. "Be mindful," Feldmeir notes, "that most postmoderns visit the local theater more often than they attend Church; they are already well-trained to perceive the world as a series of scenes and can exegete a scene with great savvy and depth" (2003, p. 55). He further notes that there is in the world a spiritual hunger, and that the need is often addressed by popular musicians and film directors (p. 56). As a preacher, he seeks not so much to convince his hearers of the truth of the gospel as to alert them to images in the world that call for reflection and response. He argues that in a culture that resists traditional means of communicating

faith, he listens and watches contemporary music and film for “prophetic” words or for a moment of insight, clarity, and forgiveness.

From these different perspectives of preaching to young adults or postmoderns, preaching in the context of postmodernism must not be limited to either exploration of the parables of Jesus or literate culture-watching, both need each other. The bridge from ancient faith to the postmodern world will require sustained attention to life on each side. If one does not dig deeply into the ancient faith, one can lose one’s soul. If people do not connect with the postmodern culture, they can lose a generation of disciples. This is both the challenge and opportunity as postmodern preachers.

Contextualization

According Bevens contextualization is both ancient and modern to Christian theology (Bevens, 2002, p. 1). It is in

many ways a radical departure from the notion of traditional theology, but at the same time it is very much in continuity with it. It is necessary theological process which was regrettably neglected for too long to the detriment of Christian theology and mission. (Costas, 1982, p. 225)

Gilliland (1989, p. 225) proposed that contextualization is best understood by its goal: “To enable, insofar as it is humanly possible, an understanding of what it means that Jesus Christ, the word, is authentically experienced in each and every human situation” (1989, p. 225). However, he also admits that the term contextualization eludes a precise or agreed definition.

Contextualization is defined differently across the theological spectrum. The conservative evangelical view of contextualization, limits it to communicating the gospel message in a way that is both faithful to the Bible and meaningful to respondents in their respective cultural and existential contexts (Musasiwa, 2007, p. 66). In contrast a more

radical evangelical understanding is seen in Kraft's (2005) dynamic equivalence model of contextualization. For Kraft, contextualization was "the activity of reinterpreting the gospel in new cultural contexts in ways dynamically equivalent" to the intent of the original writers, as opposed to the conservative "formal translation of words and cultural forms of the Bible of missionary culture into the forms of the receiving cultures (Musasiwa, 2007, p. 66). Kraft's dynamic equivalence contextualization is based on the translation model of contextualization. This model posits that the core supracultural messages of Christianity must be stripped of their original contextual wrappings and rewrapped in terms appropriate to the receipt culture (Bevans, 2002, p. 40). However, in so doing, the message of Scripture is not subordinate to the context, rather it takes predominance over the context and is the arbiter of all cultures (Dowsett, 2011, p. 262). When applied to preaching, this means the preacher looks for gospel truths to bridge to the context or alternatively the preacher recognizing that certain cultural practices within the given culture provides links to biblical truths.

Even though it is not within the scope of this project to provide critique of the given viewpoints, it is worth noting that developing local contextual theologies which is explored in contextual theology models runs the risk of the development of a profusion of locally relevant but globally unrelated theologies. This posits difficulty especially for the local SDA churches, such as the SDA churches in Kenya, which do not operate on a congregational vacuum, but are part of a wider family of churches linked nationwide, and worldwide. Hence, my contention that local theology must be able to "plug in" to the regional and global church family. As for preaching the contextualization is perhaps not the development of new theologies but development of new ways of communicating the

gospel that fit the cultural context, yet being relevant and in line with the global church family.

Going further than Kraft, Bevans in his contextual theology model claims that contextualization “is the very essence of Christian theology. For him there is no such thing as ‘theology’: there is only contextual theology and that ‘context’ can be seen as an essential part of the definition of the gospel itself” (2002, p. 3).

To understand theology as contextual “is to assert something that is both old and new” (p. 10). Although contextualization as a term is relatively new, its theological underpinning is in fact fundamental to Christian theology and missiology and also preaching in our case.

Contextualized Biblical Preaching

Cox (1985, p. 29) asserts the importance of contextualized biblical preaching in arguing “preaching must be as old as truth it proclaims and as modern as it is done. The message emerges from eternity, yet it is as fresh in its application as this morning’s newspaper” (1985, p. 29). His assertion echoes a number of other authors (Dixit, 2010; Flemming, 2005; Gibson, 2004; Matheny, 2011; Nieman, 2008), who recognize the need for contextualized preaching. Even though there seems to be a general consensus that preaching or proclamation of the gospel always takes place within a specific cultural context, and the preacher must find categories of expression and ways of communication within the culture in preaching, there are no materials on the title of contextualized biblical preaching or materials that exhaustively talk about contextualization of biblical preaching; however, there are some materials which talk about contextualization in proclamation or preaching as a section, or highlighting the importance of it or alluding to

the need for contextualization (Dixit, 2010, pp. 105-113; Flemming, 2005, pp. 296-322; Osborne, 1984, pp. 27-42)

Most of the resources directly addressing contextualization are based either in terms of missions (Hirsch, 2006; Pantoja, 1981), theology (Gilliland, 1989; Herald, 2009; Matheny, 2011), or contextualization in the Bible, more especially in the New Testament and especially Paul's writings (Flemming, 2005; Gallagher & Hertig, 2004). Though these materials do not directly talk about preaching they provide invaluable insights to the preacher in understanding culture and particularly the young adults who are the main target in this study.

Contextualization can be studied from different perspectives; from a philosophical perspective, a theological perspective, an anthropological perspective, a hermeneutical perspective or a communication perspective. In this project contextualized biblical preaching will mainly be studied from communication perspective but will also briefly look at it from theological and anthropological perspective.

Models for Theologizing and Preaching in African Context

As already noted, it is theologically incumbent upon preachers to aim toward greater contextualization in their preaching. The question now becomes: By what methodology should preachers approach the contextual task?

To provide the pastor with an appropriate methodology for contextual preaching couched in the African context necessitates a brief look at contextual models currently under consideration in the intercultural mission field by African local theological leaders who have been able to articulate their own culture's worldview and religious

understanding. These models will give the preacher insight on how African approach contextualization and hence help in formulating the appropriate methodology

African Approaches to Contextualization

Not many African authors have written extensively in the area of contextualization in the African context, whether in missiological, theological, or in a preaching context. We will consider two model approaches among the few contributors in these fields of contextualization. The adaptation model and anthropological model articulated by Charles Nyamiti and John Mbiti.

Nyamiti's Adaptation Model

Nyamiti's model was born from his pastoral challenges as a Tanzanian Catholic priest. His books provide enough insights to the Kenyan missiologists/theologian/preacher interested in doing contextual theology. Having studied at the University of Louvain (Belgium), Nyamiti uses Western philosophical categories to frame questions asked of a culture and then uses the cultural description that emerges as a basis for theologizing. He emphasizes the need for theology to be defined broadly and for its "right notion be determined by pastoral motives" (1971, p. 3).

The strength in his approach especially for a preacher from outside the culture is that it provides a framework by which the outsider (preacher) can more readily understand the worldview of another culture. He calls upon leaders (preachers) to use local material for the construction of theology (sermons). While the adaptation model approaches issues that can be well communicated to those outside the culture, it is worth taking note that since Western categories frame both the questions asked in cultural analysis and the theological system that is constructed, there are dangers that either

cultural and theological data will be forced to fit foreign categories, or that significant cultural materials will be ignored (if they do not fit).

Mbiti's Anthropological Model

Mbiti is one of the most influential African theologians. He has written numerous books and articles in many journals.

He does not start with Scripture and tradition but with an anthropological focus upon cultural identity and how it affects the articulation of faith and theology. Culture itself sets the agenda for theology. The questions of the people themselves are the basis for theological construction or preaching. Operating on the assumption that God's revelation occurs with culture, preaching will be effective if the focus is upon the discernment of Christ already within the culture and making relevant connections within the culture, than upon bringing Christ to a culture. The strength in Mbiti's approach is the reminder that the preacher should find ways and forms that exemplify Christ in the culture

However, by its insistence that theological formation always begin with culture, the preacher can overlook the truthfulness that the gospel not only addresses the questions of a particular culture but it also orients them, meaning that whatever that is not culturally inline with the Scripture should be changed.

Historical Perspective of Contextualized Preaching in the African Context

For most people in Africa, especially in rural settings, the spoken word is the principal means of communication. In part this is also because most of the population is illiterate. As Shorter (1973, p. 17) notes, even to those who can read and write, oral communication remains very important. African traditional life has a rich heritage of

story telling (Kurewa, 2000). The African culture being mainly an oral culture, few materials have been written addressing directly the issue of preaching in the African context. Even though there are common traits similar to most of the African culture, the few available materials tend to address a specific country, group, or tribe rather than Africa in general. For example, authors like Wendland (2000) examine how Wane's rhetorical-stylistic preaching impacts personal, domestic, and communal life is essential, and Mphande (2006) gives prime examples of specific preaching materials addressing a particular tribe and people. This is because, in Africa there are numerous tribes each with differing cultures, customs, languages, and belief patterns. The problems facing Africa are not uniform, and obviously, the historical, social, political and the economic circumstances are peculiar to each country, and the impact of the gospel message is neither even nor the same throughout the whole continent. However, preaching in the African context must be seen against the background of African history. Much of the preaching in African context is born out of the challenges facing Africa, traditional practices and beliefs, and the history of colonization by the Western world.

Preaching in an Africa context is far from a purely intellectual encounter between the word of God and the African world. It is an encounter with the stark realities of life and death on the continent, with the rich oral traditional religions of African peoples, and with the themes and tenets of traditional religion (Willimon & Lischer, 2010, p. 231). Preaching takes on an improvisational and extemporaneous character. Its heartfelt and emotional character testifies not only to its emotional depth but also to its authenticity to its emotional and truthfulness. It is not a linear discourse leading a congregation through the ins and outs of a developing argument that takes objections into account and arrives at

a logical conclusion. Rather, it takes a dramatic character where words are themselves events. It is not an intellectual pursuit conforming to western logic and discursiveness, but rather a “lived” experience in which Christ is a part of everyday life of an African believer (Clarke, 2011, p. 2).

The everyday happenings, events, nature, and symbols provide images to communicate the saving story of Christ in a manner that the gospel becomes relevant to the people as they know it. Iroegbu, an African theologian relates such example as cited by Flemming,

Among the Gbaya people of Cameroon and Central African Republic, there is a tree: the *Soreh*. . . . It is not extraordinary in size or appearance. But it is so in the reality that it portrays, and in the symbols it represents. . . . The *Soreh* cools hot situations: murder, conflicts and wars. When somebody is killed, wilfully or accidentally, if the perpetrator party wants to prevent offended party from savagely avenging, they will plant a branch of *Soreh* in between their border. On seeing that, the offended party will await a serious, quick and effective reconciliation. . . . Jesus becomes . . . *Jesus Soreh-ga-mo-kee*. Jesus our *Soreh*-cool thing. Like the *Soreh*, Jesus is for making new villages, new families, new alliances and friendships. Like the *Soreh* also, Jesus becomes an antidote against death, suffering, disease and eternal loss. Above all, the *Soreh* creates the lieu for life together, for dialogue, for communication, for communion. It is a tree of life. (2005, p. 299)

Here the symbol of the *Soreh* tree is highly evocative for specific cultural group, but its explanation of the person and ministry of Jesus coheres well with the biblical witness to Christ.

Preaching in the African context takes into consideration the whole person. In traditional Africa, one knows another person by his or hers social relations. People want to know what ethnic group one belongs to, clan, or family. In this society one is somebody because one belongs.

The use of story in preaching is key because the story is not fundamentally to make a point but the story is the point. Due to many people struggling with challenges of

poverty, insecurities, unemployment, and the realities of deaths, preaching is life based and focused on survival and coping in a world that does not turn out right. Sermons addressing hope and social issues are well received. Sermons on social issues focus not so much on analysis as on display, that is, to show the impact of an issue rather than enter into extended analysis of it. Sermons therefore hone in on the heartache and call forth a morality of empathy. It is important to recognize that tradition is important to the congregation and therefore the sermon tended to bring a tradition forward to address a contemporary concern are appreciated much.

Overview of Preaching in Kenya

Preaching as understood in East Africa is the message of new hope, a new awareness of God's self-involvement and concern for a holistic survival of the African people (Shenk, Krabill, Sawatsky, & Engen, 2006, p. 152). It means an abundant life in spite of the African reality, which is generally characterized by poverty, political oppression, and numerous forms of suffering. The preaching and receiving of the good news is "the power of God for salvation to every one who has faith" and is therefore a significant aspect of the Church's mission. The message of salvation is especially exciting to Africans because it is no longer a matter of how much one knows about the trinity or how wealthy one may be or how resourceful and technologically advanced one might be but the work of God by God's grace because God is loving, gracious, and compassionate with all his people, especially the least of these.

In preaching, the gospel is welcomed by simple African people because God is presented in a familiar idiom, and indigenous theological concepts of love, holiness, community, solidarity, reconciliation, and the like are being used. As Muzorewa says,

Put differently, there is familiarity between the traditional concepts of God and what Jesus Christ has taught us about the Kingdom of God. There are no questions of the existence of God, but rather how God is involved in the daily lives of people. (1990, p. 154)

To fully understand preaching in Kenyan context, one has to understand the culture, Christianity in Kenya in general, and be aware of the hearer's worldview and their view of God.

Culture

Although lifestyle and ways of living are changing slowly especially in the urban areas to conform to the western world standards, generally the culture in Kenya is centered on community. From a collectivism perspective, individual identity is provided as per their involvement in community. One is not so much an individual as a member of the community. This uniqueness as an individual is a secondary fact; first and foremost, an individual is several people's relative. Individuals are expected to affirm and sustain the community, which in turn affirms and upholds the individual, giving them a sense of belonging, security, well-being, and success. This is quite different from the Western understanding where individualism is upheld more than community. Preaching is not done to an individual but to a community, a call to change is not for one person but for the community and the community takes the responsibility to ensure that change has happened. If something happens to an individual in the community like a moral lapse, it is the whole community that is brought to shame. So preaching is not centered in an individual but a community.

Most of the population in Kenya lives in the rural areas even though in the recent years, as the industrial and service sectors of the community have grown, urbanization has proceeded at a steadily increasing rate. For many East African dwellers, the farm in

the tribal homeland is still the focus of their living, more than their town and job. Others, particularly among those who have been born and raised in the towns, have few ties with the countryside but generally the social organization grows around the basic unit of the extended family. For preachers, both traditional and contemporary views and styles of preaching must be understood and incorporated in any preaching event for effective and relevant biblical preaching.

Christianity in Kenya

In Kenya the religious beliefs and practices are so interwoven together with their social organization that it is hard to say where religion begins and where social customs end, this is not only true to Kenya but most African countries. Most people conceive God as immanent and transcendent, both evil and good. As the final cause of all things He is seen to be ultimately responsible for both good and evil (Kenyatta, 1978, p. 234). Thus people see misfortunes as coming from God or permitted by Him. At the same time God is seen as good and kind. God is seen to be involved in every human and natural activity. He is involved in every aspect and in control. It is not uncommon during preaching or prayer times to hear the congregation asking why God has allowed a calamity or suffering to befall the community or the lives of the members of the church.

Preaching that connects with the audience must bear in mind this worldview and the different ways of looking at reality and interpretation of circumstances. However, having said this, in the urban areas where urbanization is rapidly taking place, lifestyle is quickly becoming westernized with the advancement in technology and the youth and young adults in the church are starting to challenge this way thinking and are becoming more individualistic with distinction between religious and social life.

Awareness of the Hearers' Worldview

Tisdale infers that people approach communication across cultures as being either “hearer oriented” or “speaker oriented.” “In speaker oriented, emphasis is placed upon the speaker’s ability to communicate the message accurately and correctly but in hearer oriented the value is placed upon the ability of the hearer to understand the message in their own symbolic framework, and to relate it to their world” (Tisdale, 1997, p. 78). Awareness of the hearer’s worldview helps with the hearer-oriented communication whereby the preacher seeks as much as possible to enter into the hearer’s own world of symbolic understanding in the communication of the message to achieve maximum understanding and appropriation by the hearer.

Being aware of the hearers’ worldview enables the preacher to build on the understanding of the local people in areas where it is in harmony with Scripture and helps the preacher to correct the locals on points where it is necessary in regard to the Scripture.

Kenyans believe in the oneness of the universe. This African thought is, in fact, closer to the biblical ideal than the dichotomy of the secular and the sacred so common in the Western thought. African worldview is basically religious. As Welbourn (1965) rightly observes, this is the point of contact the preacher can use for contact with the Christian message of one God who is the Creator of all things, but the preacher should also support the holistic view of existence which integrates the sacred and the secular into one fabric.

The best way to understand the worldview of the people of East African is working among them. Most people highly value pastoral visitations. A well-planned

program of pastoral visitation may be one among many ways of learning the church member's way of life and their thinking. The preacher needs to study and learn about the members' concepts and see how their culture is different from preachers. Very few written sources are available for one to fully understand the worldview but personal research and knowledge of anthropological research methods will be an invaluable aid.

View of God

Although the process of secularization is at work in East Africa, God is still a reality to the majority of people. Seldom would it be necessary to present the arguments for the existence of God. It is taken for granted by most. There is a common belief in a supreme God. The God whom Africans believed in the traditional life and God the Father of Christ (whom the missionaries introduced to Africans) is one. Atheism is not something to be spoken or thought of.

Preaching among the Africans therefore does not entail introducing a new faith. It is the proclamation of the good news from God to the African people who already are aware of not only His existence, but also his power to control all the activities in history and beyond it. The gospel is especially meaningful to the Africans who believe in God as the author of the good news and sustainer of life. A strong African sense of dependence on God the Creator also accounts for the enthusiasm evident in the church in Africa today.

Some of the ideas of God's nature and character also parallel biblical teaching (Mbiti, 1990, p. 37). Though God is seen as supreme, there is also a paradoxical view of God, which is slowly drifting away. This view sees God as arbitrary and capable of evil

as well as good. A God like that is too hard to live with so humanity wants to escape Him and push Him off to the periphery (McVeigh, 1974, p. 138).

This is an example of the kind of study and reflection a preacher ought to be constantly engaged in. To be aware of how people's concepts parallel or differ from Scripture and enable them to present the biblical message more effectively.

Towards Contextualized Preaching in Kenya

In order for the Bible's life-giving message to be meaningful to Kenyans it must be served in a Kenyan cup. The necessity of doing contextualization is grounded in three basic presuppositions. First is the Great Commission with its command to preach the gospel unto every nation, kindred, tongue, and people (Matt 24:14). Second, people have a right to an understandable hearing of the gospel. Third, contextualization must be true to the authority and message of the Bible (Hesselgrave & Rommen, 1989, p. 7).

As previously stated, for effective preaching of the gospel in Kenya, the gospel must have its own unique characteristics. This section draws together cultural and biblical material and spells out some of the implications and challenges for contextualized preaching in Kenya focusing on the preacher as God's medium or messenger, the preacher's message, the preacher's method, and the preacher's members or audience.

The Preacher as Messenger

Preachers are given high regard in Kenya and are seen as God's messengers or representatives. Some take this advantage and claim revelatory authority for their own ideas but authority must not depend on personal charisma or claims of special visions but must rely on the written Word of God as the basis for authority.

The preacher must be an ardent student of the Word, but biblical ignorance and sound biblical exegesis and application of text is a problem among most lay preachers and some who serve as pastors. These individuals are ill trained or prepared to give instruction. Furthermore, liberal theological trends have risen in urban areas eroding and lessening the authority of the Bible and serious study of all parts of Scripture. This presents a challenge for preachers in presenting the message in a relevant manner to the hearers and calls upon preachers to find creative yet biblical ways of presenting the message as well as being lifelong learners beyond formal education.

An important aspect of the preacher that has great significance in Kenya is what I call the preacher's identification. From Christ's incarnation to identify with humanity or from Paul's example of how he associated with his respondents, notes the importance of the preacher identifying with the audience. The need for identification for the preacher in Kenya is a *sine qua non*, when the preacher crosses cultural borders. Kenya has many tribal groups and tribal ethno-centrism still exists. This sometimes creates a gap of misunderstanding and mistrust and the preacher needs to bridge this gap. The preacher is of all persons, one who must strive to break down the barriers and cannot preach a believable sermon unless the preacher's life among other people is marked by genuine identification with them. The preacher must become part of the context into which Christ sends the preacher to preach.

The Preacher's Message

The essence of the preacher's message is Scripture, which is both the starting point and final authority. Presenting one's own insights or ideas derived from Kenyan heritage garnished with a few Bible references or simply citing Scripture is not biblical

preaching, yet sadly that is what most preachers do in Kenya. While preachers should be cognizant of the need to express the message in ways applicable to the situation of the hearer, they should be both guided and be bound by the statements of Scriptures and make clear deductions from them.

The preachers in Kenya must address the felt needs of the congregation. An effective sermon is measured not by its polished technique but by the ability of the preacher to connect the Word to the reality of the listener's life (Willhite, Gibson, & Robinson, 1998, p. 125). Truth as stated in text and sermon must be linked with the hearer's situation and need. Having said this, caution must be taken as many preachers in Kenya either preach only what individual members or local congregation want to hear or they use it to exploit the members in promising what the text does not offer. An example is the increasing rise of "health and wealth," "name it and claim it," "confess it and possess it" or the "prosperity gospel" type of sermons to address the needs of a vast majority of people who are struggling financially or with health challenges. Gifford (2004) notes how the Pentecostal Church has moved beyond the traditional practices of speaking in tongues, prophesying, and healing to the belief that God will provide money, cars, houses, and even spouses in response to believers' faith—if not immediately, then soon. In a 2006 survey, Pew asked participants if God would "grant material prosperity to all believers who have enough faith" and if religious faith was "very important to economic success." About nine out of 10 Kenyan, Nigerian, and South African said it was (Phiri & Maxwell, 2007). Though the study was carried out with Pentecostals, the same temptation befalls Seventh-day Adventist preachers.

The preacher must ensure that the application of the text is relevant to biblical faith. As (Duvall & Hays, 2012, pp. 216-223) suggests, the preacher needs to observe how the principles in the text address the original situation in the Bible, discover a parallel situation in the audience's contemporary context, and make application specific to the audience's situation, based on the same principles

The Preacher's Members (Audience)

To communicate God's Word more effectively to people, it is important for a preacher to exegete the audience, to know their values, assumptions, and beliefs in order to preach more specifically to their situation. As indicated before, Kenya has a lot of tribes with different cultures. For preachers to cross the cultural gap, they must be armed with a proper understanding of the culture to which they are preaching.

Understanding culture involves determining people's spiritual situation and tailoring the sermon to meet their spiritual needs. In Kenya, even though people confess to be religious and many have grown up in the church, there is biblical illiteracy, especially among youth and young adults. Most recall lots of scattered biblical facts but often do not know the basic biblical story and many of the central events. Some of this is the fault of "haphazard preaching" which is quite often in Kenya. Week after week the preacher picks up topics from unrelated Scriptures, skipping around from one story to another without explaining the biblical context. This has resulted in a generation of young people who know a lot of stories and facts found in the Bible but do not know the Bible or its story well. For these people, the preaching event becomes critical in educating and moving them along in biblical and theological understanding.

Though Kenya is mainly patriarchal, many (and most often) of the listeners in the congregation are women and most of the preachers are men. Most preachers do not pay attention to the kind of language they use. Mathews reminds the preacher, especially the men, to ask him or herself: “Does our language exclude women when we talk about humanity as a whole? Do we use languages that designate and describe men and women on equal terms?” (2003, pp. 160-161). The preacher should use language that is inclusive of all members, language that acknowledges all the groups represented in the audience.

The Preacher’s Method

Swahili is the *lingua franca* of Kenya, even though most young people and those in urban areas understand English. Apart from most urban areas, far more often preachers use one of the tribal languages, most frequently their own. As the gospel is “an affair of the heart” it usually comes across with greater impact when communicated in the language which the hearers have learned from childhood, their “mother tongue.” In Kenya there is understandable tendency to overlook wrong usage of language especially when the preacher is not using their “mother tongue,” but the preacher should not make this an excuse in usage of faulty grammar and pronunciation. As White emphatically says, “No man should regard himself as qualified to enter the ministry until by persevering effort he has overcome every defect in his utterance. Whatever language used the preacher should strive for mastery of it (White, 1945, p. 87).

In Kenya there is strong preference for concrete forms of expression, such as the use of stories, songs, events, language of symbols, parables, and proverbs in communication. Hesselgrave, (1991) calls the kind of thinking that predominates in Africa “concrete relational thinking” (p. 6). A preacher trained in a Western theological

system is likely to be oriented towards abstract thinking and language and if that preacher goes to an African congregation with sermons of general propositions and theological abstract he or she would not connect well with the hearers. The preacher, therefore, should utilize the use of picturesque and concrete language.

The preacher in Kenya ought to recognize that words in different languages seldom cover exactly the same area on meaning. For example, the Kikuyu (native language) translation of Ephesian 5:19 says “singing and playing on an instrument” instead of “singing and making melody in your heart.” The preacher must safeguard against distortions by himself being thoroughly acquainted with the original meaning and by adding such explanations as are necessary in preaching to counteract wrong connotations. Similarly, the preacher must seek for such words and expressions in the local language that convey the meaning of the original language intelligibly to the hearers. For example, when reading, “Behold I stand at the door and knock” (Rev 3:20), the preacher may well substitute “call” for “knock.” In Kenya one does not customarily knock at the door to ask for entrance, especially in rural areas; one rather calls repeatedly *hodi hapa* (who is here) as one approaches the house. Another example is “as white as snow” (Isa 1:18), which would be foreign to many Kenyans as they have never seen snow.

Ellen G. White’s Writings on Preaching

Ellen White made no claim of being either a homiletician or an authority in the field of preaching; however, she has written wisely and widely on this area. She places high regard in the importance of preaching. She saw it as Christ’s appointed means of instructing His people and the sermon as the Word of God, which should be highly prized

and regarded with sacredness. She says, “God’s appointed means of saving souls is through the “foolishness of preaching” (1885, pp. 299-301). She was constantly warning and advising ministers on their sermon preparation, sermon delivery, and their attitude about what was happening during sermon delivery. She recognized the importance of the role of the preacher in preaching, preparation, and delivery, the importance of the Holy Spirit, and the attitudes of the congregation.

Ellen G. White on Contextualized Biblical Preaching

Although the word contextualization does not appear in the writings of Ellen White, her writings support and affirm contextualized biblical preaching. She was cognizant for the need to preach Christ-centered sermons, sermons that are relevant and contextualized to connect with the audience. Just as Christ himself, she challenged preachers to be masters at clothing truth in creative and figurative language so that hearers might glimpse the desired aspect of truth expressed in the context of their personal lives. The preaching of the Word should appeal to the intellect and impart knowledge, but it comprises much more than this. The heart of the minister must reach the hearts of the hearers (White, 1988, p. 274).

In contextualizing the message, using Jesus’ example of being sensitive and mindful of the audience, as one who knew ‘how to speak a word in season to him that is weary’ (Isa 50:4), she admonishes preachers to convey to men in the most attractive ways the treasures of truth with words that are easily understood (1901d, p. 308) to use tact to meet the prejudiced minds, and surprise them with illustrations that win their hearts. She further encourages them to use illustrations taken from things of daily life because although they are simple, they have a wonderful depth of meaning (1940, p. 254). In His

teaching, Christ drew illustrations from the great treasury of household ties and affections, and from nature (1953, p. 178), but White also warns of using too many illustrations as they do not have a correct influence, they can belittle the sacred dignity that should ever be maintained in the presentation of the Word of God to the people (2002, p. 29). The preacher should put Christ at the center of the sermon. She maintains that truth presented in an easy style, backed up with a few strong proofs is better than to search and bring forth an overwhelming array of evidence (1901a, p. 36). She puts emphasis on correct language and overcoming language and speech defects and sees one as unqualified to enter ministry until by preserving effort one has overcome every defect in their utterance (1945, p. 87).

In exegeting the congregation, White says preachers ought to know the congregation well and be mindful of their reactions while preaching. Just as Jesus met people on their own ground as one who was acquainted with their perplexities preachers should follow his example (1940, p. 253). White wrote,

Even the crowd that so often thronged His steps was not to Christ an indiscriminate mass of human beings. He spoke directly to every mind and appealed to every heart. He watched the faces of His hearers, marked the lighting up of the countenance, the quick, responsive glance, which told that truth had reached the soul: and there vibrated In His heart the answering chord of sympathetic joy. (1969, p. 231)

In crafting the sermon and making it relevant to the audience, White advocated for shorter sermons, careful choice of words, and adequate preparation of the preacher. The shorter and clearer the point of the sermon, the more the individuals in the audience can remember and understand. White believed that if the listener could grasp what the minister was saying because of the clearness of the message, it would be much easier for the Holy Spirit to convict the person of the truth (1901c, pp. 251-252; 1997, pp. 174-

175). She also believed the preacher should not be satisfied to be merely a commonplace minister, but a polished instrument in the hands of Christ. He or she should be constantly seeking by their words, by their deportment, and by their piety, to elevate their fellow human beings to glorify God.

African preaching tends to involve preaching with feeling and it can sometimes be loud and a bit hurried. White supported preaching with feelings by saying, “In this age of moral darkness it will take something more than dry theory to move souls . . . ministers must preach as though they believed what they said” (1901b, p. 447), but she also discouraged preachers from raising their voices to a very high pitch and hallooing and screaming out the truth as truth loses much of its sweetness, its force, and solemnity when presented in this manner (1885, pp. 615-616).

In this chapter, literature reviewed indicates that it is hard to develop a succinct description of biblical preaching that both defines and captures its essential core. The descriptions are varied depending on where the authors put the emphasis on, either on the preacher, the message, delivery or God. Literature reveals that preaching is not the exclusive work of trained pastors but rather for every Christian both lay people and pastors. Those called to preach must find ways of communicating the gospel that fit the cultural context. In order for the Bible’s life giving message to be meaningful to Kenyans it must be couched in Kenyan context.

The next chapter highlights in detail the development of a contextualized biblical preaching program for adult lay preachers in Kenya as one way to help lay preachers communicate the gospel meaningfully to fit the cultural context and it explores some

strategies for the implementation and evaluation of this program through the use of Logical Framework Analysis and Gantt chart.

CHAPTER 4

STRATEGY FOR A CONTEXTUALIZED BIBLICAL PREACHING PROGRAM FOR YOUNG ADULT LAY PREACHERS IN KENYA

Introduction

If young adult lay preachers in Kenya are going to successfully reach the youth and other young adults in the church through preaching, a program and strategy needs to be developed whose approach to preaching in terms of delivery and content must be contextualized and relevant, yet faithful to the Bible. In developing the program and strategy, specific needs and challenges of the youths and young adults in Kenya need to be taken into consideration. This chapter suggests such a program and strategy.

The task of this project was to develop a contextualized biblical preaching program for young adult lay preachers that is relevant, culturally appropriate, and biblically faithful within the Central Kenya Conference. Training and equipping young adult lay preachers is imperative in fulfilling this objective. To develop the program, a Logical Framework Analysis and Gantt chart will be applied. The logical framework analysis has the ability to communicate a project's objectives vividly and simply on a single sheet. Its power comes from the ability to incorporate the full range of views of all stakeholders in a project—project management. This process clarifies the underlying causality intended in the project design and defines indicators to measure progress, as well as identifies external factors and assumptions, which will ultimately determine

success. Although the logical framework analysis is commonly used in business-oriented developmental projects, it can be applied in the ministry context, especially for ministries who require efforts in planning, analyzing, and executing. This chapter will discuss the general methodology of a Logical Framework Analysis and Gantt chart as well as how to schedule and monitor the various strategy and implementation of those activities.

General Methodology: Logical Framework Analysis and Gantt Chart

Logical Framework Analysis

A logical framework analysis (Logframe) is a tool for organizing and managing developmental projects in a logical manner. This analysis system is used to plan, monitor, and evaluate projects. It derives its name from logical linkages set out by the planner(s) to connect a project's means with the ends ("Logical Framework (LogFRAME) Methodology"). The Logframe methodology is a useful module for generating clearly identified objectives and arranging or organizing them in a hierarchical framework that moves from the general (longer term) to the specific (short term). It is a tool for summarizing the key features of a project design at the time of project identification (What is it?), during definition (What should we do?), and appraisal (Should we do it?). Also, it is an up-front planner, which provides the Project Team with essential planning information for the development of project plans Project Management Solutions, "Logical Framework").

A logical framework analysis provides a link between the design phase and the supervision phase. The monitoring indicators are set at the design phase to be used for supervision while the indicators are linked to higher-level indicators of purpose ("Guide to prepare Logical Framework"). With the aid of a logframe as an initiation,

implementation, supervision, and evaluation module for development or ministry projects, inputs are defined, time-tables set, assumptions for success are made, outputs are determined, and indicators for monitoring and evaluating performance are delineated (McLean, 1988, p. 1).

Using the Logical Framework Approach (LFA) in this project, helps me clarify the purpose and the justification for the project, identify information requirements, clearly define the key elements of the project, analyze the project's setting at an early stage, facilitate communication between all parties involved, and identify how the success or failure of the project should be measured

Figure 1 (NORAD, 1999) shows the elements in the logical Framework. Some logframes consist of four columns, but this is a simplified version divided into three columns. The first column includes development (higher level) objective, immediate objective, outputs, and activities. The implementation of activities makes outputs become realizable. When outputs are accomplished, they in turn contribute to achieving the immediate objectives, and the immediate objectives leads to achieving the overall goal.

The second column consists of measurable indicators and means of verification. Qualitative and quantitative measures are used for the implementation of the project. The external factors listed in column three are influences that are outside the control of the project. These external factors need to be taken into consideration because they will help determine if the project will be successful. Another type of logframe is more sophisticated and contains four columns as shown in Figure 1.

The Logframe consists of a table, or a matrix, which has four columns, and—in most basic form—four rows. The vertical logic identifies what the project intends to do, clarifies the casual relationships and specifies the important assumptions and uncertainties beyond the project manager's control. The horizontal logic relates to the

measurement of the effects and resources used by the project through the specification of key measurement, and the means by which the measurement will be verified. (European Commission, 2001)

1. Development objective The higher- level objective toward which the project is expected to contribute – mention target groups	1. Indicators Measures – direct or indirect to verify to what extent the development objectives is fulfilled – means of verification should be specified	1. External Factors Important events, conditions or decisions necessary for sustaining objectives in the long run
2. Immediate Objective The effect which is expected to be achieved as the result of the project – mention target group	2. Indicators Measures – direct or indirect to verify to what extent the immediate objectives is fulfilled – means of verification should be specified	2. External Factors Important events, conditions or decisions outside the control of the project which must prevail for the development objectives to be attained
3. Outputs The results that the project management should be able to guarantee	3. Indicators Measures – direct or indirect which verify to what the extent the outputs are produced – means of verification should be specified	3. External Factors Important events, conditions or decisions outside the control of the project management, necessary for the achievement of the immediate objective
4. Activities The activities that have to be undertaken by the project in order to produce the outputs	4. Indicators Goods and services necessary to undertake the activities	4. External Factors Important events, conditions or decisions outside the control of the project management necessary for the production of the outputs

Figure 1. Elements in the logical framework. Note: Adapted from Project cycle management training courses handbook (p. 24), by European Commission, 2001, West Sussex, UK: ITAD.

Logical Framework Matrix

Figure 2 shows a more sophisticated Logical Framework Matrix that will be used for the project specific outline. The table summarizes how inputs and outputs fulfill the purpose in reaching the goals. Different measures, verifications on how imputes and assumptions are utilized in the process of reaching the objectives (McLean, 1988, p. 2). The logical framework is not an end in itself, instead it should be thought of as the product of a planning process that is user-driven and objective-led. The logical framework is a tool that has taken place during the process (“Guide to Prepare Logical Framework”).

Narrative Summary—Objectives	Objectively Verification Indicators (OVI)	Means of Verification (MOV)	Important Assumptions
Goal Higher Objective to which this project along with others will contribute	Measures of goal achievement	Sources of information methods used	Assumptions affecting the purpose
Purpose: The impact of this project. The change in beneficiary behavior, systems or institutional performance because of the combined output and key assumptions	Impact: Measure that describes the accomplishment of the objective. The value, benefit, and return on investment (ROI)	People, events, processes, sources of data for organizing the project evaluation system	Assumptions affecting the Inputs- Outputs linkage
Outputs The project intervention. What the project can be held accountable for producing.	Indicators Indicators that measure the value added of implementation of the components	People, events, processes, sources of data, supervision, and monitoring system for project implementation.	Assumptions affecting the Inputs-Outputs linkage
Inputs The main component clusters that must be undertaken in order to accomplish the Outputs	Resources Budget by component. Monetary, physical, and human resources required to produce the Outputs	People, events, processes, sources of data, and monitoring system for project design	Initial assumptions about the project

Figure 2. A logical framework matrix. Note: Adapted from Guide to prepare logical framework. Turin-workshop on informal economy, Retrieved from <http://www.docstoc.com/docs/47587437/Logical-framework-strategy-design>.

Objectives

The first row of the matrix shows the name of each column. The first column is the narrative summary—sometimes called intervention logic or objective. Under the intervention logic there are four main components essential to the success of the project; the goal, the purpose, the outputs, and the activities in the planning and implementation of the programs. The project will start with the activities and end with the goal.

Measurable Indicators

The second column lists the measurable indicators or objectively verifiable indicators. “The role of objectively verifiable indicators (OVI) is to describe the overall objectives, project purpose, and results in operationally measurable terms. The specification of OVI acts as a check on the viability of objectives, and forms the basis of the project monitoring systems” (European Commission, 2001, p. 35).

All indicators should be measurable in order to help in determining the success of the project. “Measurable means that there is an unambiguous definition (quality) and specific quantities and timings. Indicators specified this way are known as ‘QQT [quality, quantities and timing]’ indicators” (“Guide to Prepare Logical Framework”). These indicators assess how the project is working and provides testing tools for the improvement of future projects.

Means of Verification

Means of verification provide information on the progress and success of the project. It also justifies whether the project is on target and the results are contributing towards the goal. Means of verification also referred to as sources of verification (SOV),

testifies to the success of the project, and thereby keeps stakeholders informed about the progress and success of the project

When indicators are formulated, the source of information and means of collection should be specified. This will help to test whether or not the indicator can be realistically measured at the expense of a reasonable amount of time, money, and effort. The SOV should specify: The format in which the information should be made available for example, progress reports, project accounts, project records, official statistics, who should provide the information, and how regularly it should be provided for example monthly, quarterly, or annually.

Assumption

An “Assumption” in the context of project design and deployment refers to any variable such as, an occurrence, condition, decision, event, etc.—“which is necessary for project success, but . . . largely or completely beyond the control of project management” (NORAD, 1999, p. 98).

External factors and assumptions are important in determining the success of a project. In most cases they are beyond the control of the project but nevertheless have an impact on the project’s implementation and the long-term sustainability. “Assumptions must be evaluated and if necessary, the design modified in order to reduce the chances of project failure (“Guide to prepare Logical Framework,”).

Realistic assumptions are needed in order to achieve the goals of the project.

If an assumption is more or less certain to happen and not of great importance to the project success then the manager does not need to worry. If on the other hand, the chances of the assumption actually happening are low and it is very important to project success the assumption is a killer assumption. This requires the design to be modified. If possible the external factor or assumptions should be internalized so that project management can take responsibility for it. If this is not possible, then the

project may need to be redesigned more fundamentally. (“Guide to Prepare Logical Framework”)

Alternative to redesigning the project is to provide contingency plans to cater for obstacles that can come along the way. The conditions that are imperative for the success of the project are included as assumptions in the fourth column of the Logframe (European Commission, 2001, p. 35).

Gantt Chart

A Gantt chart is a form of horizontal bar graph which serves as a tool for displaying the progression of a project in the form of a specialized chart (“Logical Framework (LogFRAME) Methodology”). It is a simple display of tasks shown against a time frame. “The horizontal axis of the Gantt Chart is time scale, expressed either in absolute time or in relative time referenced to the beginning of the project” (“Project Management Solutions, Logical Framework,” pp. 22-23).

The data below as expressed in the Gantt chart is shown in Figure 3.

Tasks	Start date	Duration	End date
Research	1/1/15	40	2/10/15
Feasibility analysis	1/30/15	30	3/1/15
Design	2/25/15	30	3/26/15
Test	3/26/15	34	4/29/15
Implement stage 1	4/29/15	33	6/1/15
Receive feedback	6/1/15	34	7/5/15
Revise	7/1/15	31	8/1/15
Implement stage 2	8/1/15	31	9/1/15

Figure 3. Gantt chart. Note: Adapted from A practical guide to project management: how to make it work in your organization (p. 65) by Burton & Michael, 1993.

Figure 4 shows the tasks enumerated down the page with dates running across. The time frame depends on the project, which can be expressed as daily, weekly, monthly, quarterly, or yearly. Rows of bars in the chart show the duration of corresponding tasks in the project from start to finish.

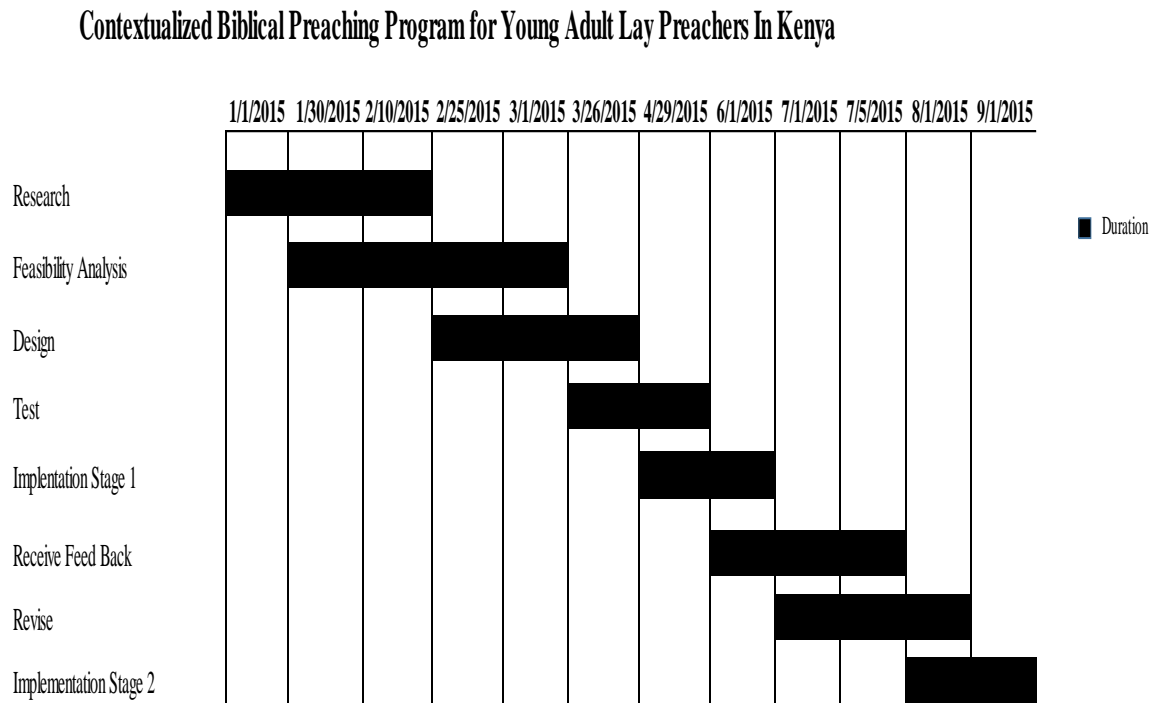


Figure 4. Gantt chart for contextualized biblical preaching program.

In the above example, each task is shown to begin when the task above is completed. However, the bars may overlap in cases where a task can begin before the completion of another, and there may be several tasks performed in parallel. For such cases the Gantt chart is useful in communicating the timing of the various tasks (“Project Management Solutions, Logical Framework,” pp. 22-23). Gantt chart merely forecasts activities. However, plans can change according to environments and situations, so

flexibility is needed in operating scheduled activities. “Plans need constant revision. The further plans stretch into the future, the less likely they are to describe what will really happen. Yet, even the early stages, it will need review and revision. There is also a need to review the overall plan for the future every year. The dynamics of the planning process aid in understanding what God is teaching through personal experience and the experience of others” (Dayton & Fraser, 2003a, p. 299).

Description of the Program Strategy

Application of Logical Framework Analysis

Biblical preaching programs for young adults are primarily written for a Western context (Crosby, Oss, & Cathcart, 2006; Gibson, 2004; Robinson & Larson, 2005).

However, this project is designing a contextualized biblical preaching program to train Seventh-day Adventist young adult lay preachers on how to preach and deliver sermons that are biblically faithful and culturally appropriate to the African context within the Central Kenya Conference.

This project specific Logframe to develop a contextualized biblical preaching program for young adult lay preachers is shown in Figure 4. In the logframe table or matrix, an outline of the various activities to be executed in order to accomplish the set purpose and goal of the project is provided. The following section discusses the various elements of the logical framework in detail.

Overall Goal

The overall goal of this project is to enrich and meet the spiritual needs of members through contextualized biblical sermons, increase the involvement of young

adults in church activities and missional projects, and contribute to a higher retention of young adults in the Kenyan Churches.

Purpose

The purpose of the project is to develop and implement a contextualized biblical preaching program for young adult lay preachers in Kenya. The program will mainly be geared towards reaching young adults, both church and unchurched and involve and engage them in the missional work of the Church.

Outputs

The main output of this project is the development of a contextualized biblical preaching program for young adult lay preachers that will be used within Kenya with a possibility to be replicated in other relevant parts of Africa after evaluation. Through this program a training manual on how to preach contextualized biblical sermons for young adults will be produced, and a selected team of young adult lay preachers be trained and equipped to conduct a three-week evangelistic campaign. Thereafter, the trained team will also train other young adult lay preachers within various Churches in the country.

Measurable Indicators

Measurable outputs are: a draft of a contextualized biblical training program developed by August 2015, a training program developed by October 2015, 30 young adult lay preachers selected by December 2015, the selected young adults be trained and equipped for preaching by March 2016, trained young adults to conduct three weeks of evangelistic campaigns in seven churches by May 2016, 50% of baptized and former young adults to remain in the church and actively involve themselves in church activities by the end of 2016. The program will be replicated in one of every two churches in three

years. Evaluations will be conducted once a quarter, at year-end in the first year of implementation and two quarters, and at year-end for the rest of the years. The project's overall purpose will be accomplished when we will have a developed biblical preaching program for lay preachers, higher retention of young adults in the Church, higher participation and involvement of young adults within churches and in outreach programs within the Conference.

Means of Verification

Means of verification will be a year-end evaluation report of East Kenya Union Conference, the East Kenya Union Conference youth council reports for 2015, East Kenya Union Conference evangelism reports for June 2014, East Kenya Union Conference evangelism reports for September 2014, and Conference baptismal reports indicating number of young adults in October 2014. The project will ultimately be verified when the East Kenya Union Conference makes training on contextualized biblical preaching a requirement before any lay preaching assignment or any preaching that is geared towards reaching the young adults.

Important Assumptions

The success of this project puts in mind the following important assumptions, the commitment of church leaders to the project, availability of funds for production of training materials, the willingness of young adult lay preachers to be involved in training and implementing the project, the inclination of church members and local church leaders

Objectives	Measurable Indicators	Means of Verification	Important Assumptions
GOAL: To increase the involvement of young adults in Church activities and outreach programs and contribute to higher retention of young adults within East Kenya Union Conference	East Kenya Union Conference policy on preaching prior to lay preaching to young adults	East Kenya Union Conference minutes	East Kenya Union Conference willing to make training on contextualized biblical preaching a requirement before any lay preaching assignment.
PURPOSE: Develop and implement a contextualized biblical preaching program for young adult lay preachers	1. A developed biblical preaching program for lay preachers 2. Higher retention of young adults in the church 3. Higher participation and involvement of young adults within churches and in outreach programs within the conference	1. District statistical report 2. East Kenya Union Conference statistical report	Targeted youths who are not actively involved in church activities, those who are not coming to church, those who are backsliding, and those who are losing interest with church
OUTPUTS: 1. Development of a contextualized biblical preaching program for young adult lay preachers 2. A training manual on how to preach contextualized biblical sermons for young adults 3. A pilot team of young adult lay preachers from the conference selected and trained 4. A contextualized biblical preaching program is implemented in select churches 5. A biblical model of contextualized preaching is adopted by the Central Kenya	1. A draft of contextualized biblical training program developed by August 2013 2. Training program developed by October 2015 3.1 30 Young adult lay preachers are selected by December 2015 3.2 Selected young adults are trained and equipped for preaching by March 2016 4. Trained young adults conduct 3 weeks of evangelistic campaigns in 10 churches by May 2016 5. 50% of baptized and former young adults remain in church and actively get involved in	Year end evaluation report of East Kenya Union Conference A training program in use East Kenya Union Conference Youth Council reports for September 2015 East Kenya Union Conference Evangelism reports for June 2016 East Kenya Union Conference Evangelism reports for September 2016	Commitment of church leaders to the project Funds available for production of training materials Young adult lay preachers willing to be involved in training and implementing the project Church members and local church leaders willing to support the young adults Conference leaders and pastors supporting the biblical preaching program initiative

<p>Conference</p> <p>6. Program replicated in other urban churches</p> <p>7. Evaluation and monitoring tools developed</p>	<p>church activities by the end of 2016</p> <p>6. Program replicated in one of every two churches in three years</p> <p>7. Evaluation conducted once in one quarter and at year-end in the first year of implementation and two quarters and at year-end for the rest of the years</p>	<p>Conference Baptismal reports indicating number of young adults for Oct 2016</p> <p>Established attendance and participation report</p>	
<p>ACTIVITIES</p> <p>1. Study current preaching materials and styles of preaching.</p> <p>2. Develop training and preaching handbook</p> <p>3. Train selected young adult lay preachers</p> <p>4. Institute prayer network and prayer band teams for the project</p> <p>5. Secure accommodations for the evangelistic campaigns.</p> <p>6. Engage the trained in 3 weeks of evangelistic campaigns</p> <p>7. Design a contextualized worship service for young adults during the campaign</p> <p>8. Evaluate project performance</p> <p>9. Review project strategy and manual</p> <p>10. Develop Evaluation and Monitoring Tools</p> <p>11. Program replicated in other areas</p>	<p>INPUTS:</p> <p>1. Church members</p> <p>2. A team of intercessory prayers</p> <p>3. Handbills, posters, webpage, social networks</p> <p>4. Evangelistic equipment</p> <p>5. Budget</p> <p>6. Resource persons and volunteers</p>		<p>1. Churches and donors willing to undertake the funding of the program</p> <p>2. The conference willing to adopt the new way of preaching after three years</p>

Figure 5. Application of the logical framework matrix.

to support the young adults, and the support of Conference leaders and pastors for the biblical preaching program initiative.

Implementation of Strategy

Strategy here refers to the overall approach plan or the way of describing how to

go about reaching the projects goal and solving the problem. Its concern is not with the small details (Dayton & Fraser, 2003b, p. 13). Strategy helps to determine where our energy should be concentrated. A strategic plan gives a comprehensive sense of direction and generates cohesiveness. It explains to the project team and others what was decided to be done, and helps others to know what has been decided not to be done (p. 14).

Some places in East Kenya Union Conference, are more receptive, and open to new ideas and trying new styles and ways of preaching than others. Therefore, one important thing in the implementation of this project is first to start from these areas and find lay preachers whom the Lord has impressed to try new ways of preaching and are willing to be taught. As Blackaby rightly says,

The Holy Spirit and the word of God will instruct you and help you know when and where God is working. Once you know where He is working, you can adjust your life to join Him where He is working . . . God's revelation is His invitation to His workers to join Him. (Blackaby, Blackaby, & King, 2007, p. 104)

He further notes,

God is the great Master worker, and by His providence He prepares the way for His work to be accomplished. He provides opportunities, opens up lines of influence and channels of working. If his people are watching the indications of His providence, and stand ready to cooperate with Him, they will see a great work accomplished. Their efforts, rightly directed, will produce a hundredfold greater results than can be accomplished with the same means and facilities in another channel where God is not so manifestly working. (Blackaby et al., 2007, p. 105)

Activities Schedule

Every output and the associated activities from the logical framework have been moved into an Activities Schedule. The activities have been divided into components and sub-component activities. Time is allotted for the completion of each component and its dependencies.

The activities schedules are adjusted and can be changed. Timelines are set to

show how much of the planned activities have been done. It will take an average of three months to complete the Contextualized Biblical Preaching Program and training manual. Evaluation is conducted at intervals while the project is in progress. A year-end report is prepared to assess the success or failure of the project. Evaluation is scheduled to take place at the end of the year to appraise the project and also put in place concrete monitoring and evaluation tools.

Development of a Contextualized Biblical Preaching Program

The researcher will visit churches, donors, and stakeholders to discuss the project's goals and objectives in order to secure funding, as this is an integral part of the project. This will also provide an opportunity to answer questions about the project. Apart from visiting churches, donors and stakeholders, appeal letters for funding will be sent to prospective individuals nationally and internationally with an explanation of the overall goal and objective of the project. Funds will be needed to provide a stipend to the selected pilot team of young adult lay preachers, and to produce the preaching program and training manual. The treasury department of East Kenya Union Conference will manage funds.

Contextualized Biblical Preaching Program Developed and Approved

The Contextualized Biblical Preaching Program and training manual entitled *Help Me Preach* will be developed. The main objectives will be to:

1. Expose the young adult lay preachers to the basic concepts of biblical preaching that would aid them in the preparation of Christ-centered sermons.
2. Lead the lay preachers in a step-by-step process of sermon development.

3. Prepare lay preachers to proclaim Bible messages with urgency and with hope as Seventh-day Adventist Christians.

4. Help lay preachers exegete their congregation and preach sermons which are culturally relevant

5. Expose lay preachers to various preaching styles and delivery methods for use depending on context

6. Provide context for lay preachers to develop and enhance preaching skills through preaching practice.

The objectives will be realized after completion of the training and study of the program. The program is comprised of an introduction to biblical preaching, followed by a four-part study of crucial segments for effective biblical preaching which I have acronymed as the 4Ms: messenger, message, method, and members.

Introduction

The introduction provides the lay preachers with the structure of the program, gives them the rationale for contextualized biblical preaching in the African context, defines contextualization biblical preaching, and also explains the requirements of the lay preachers (code of conduct), with a consent form to be signed by lay preachers. After introduction, the program will deal with the four part segments as detailed below.

Messenger

The messenger here refers to the preacher. For preaching to be powerful and win souls, it must be born out of the preachers' personal connection with Christ. Jesus said, "I am the vine you are the branches, if a man (lay preacher) remains in me and I in him, he will bear much fruit; apart from me you can do nothing" (John 15:5). Personal connection

with Christ comes as a result of having a prayerful life and doing Bible study. Bounds rightly observes that

talking to men for God is a great thing but talking to God for men is greater still. The preacher will never talk well and with real success to men for God who has not learned well how to talk to God for men. More than this, prayer-less words in the pulpit and out of the pulpit are deadening words. (Bounds, 2012, p. 115)

White affirms this by saying, “The reason why our preachers accomplish so little is that they do not walk with God. He is a day’s journey from most of them. . . . There are many professors, but there are few praying men” (1901c, p. 434). People can discern that our preaching is not the performance of thirty minutes but the outlook of a life. Powerful preaching has a deep, solid, practical, and personal experience with the Lord Jesus Christ on a daily basis through prayer and Bible study.

To effectively reach youth and young adults, the preacher needs to be authentic. They are looking for what is genuine, someone who is going to “walk the talk,” and speak words from the pulpit that match their character. They have no room for phoniness.

Effective speaking is a transaction between the speaker and an audience in which an audience comes to trust the speaker and thereby accepts the speaker’s message. Truth must really come through the person and not merely over the lips. (McDill, 1999, p. 34)

You cannot be one kind of person and another kind of preacher.

The preacher must be willing to be vulnerable to have a connection with youth and young adults. Some preachers act like they are superhuman. Youth are looking for someone who can relate with their challenges and struggles; they look for a preacher who is not afraid to admit their own struggles and challenges. In being vulnerable, caution must also be taken to what level of vulnerability is appropriate, but generally the preacher gains the respect of the members when they show vulnerability.

Message

The message refers to what the preacher actually says, the content of the message, where he derives the message from, what type of message is used, and to which audience or need it addresses.

Preaching is to proclaim the word of God but a sermon can be heard without hearing the word of God. The way that the word of God is presented and allowed to come through the sermon is from the text of Scripture. “A sermon that is not directly drawn from Scripture is orphaned, however bright or clever it may be” (Craddock, 1972, p. 14).

As McDill rightly says,

The word of God penetrates deep into the heart and mind of the hearer. It separates between the natural man and the spiritual man. It gives basis for judging not only one's ideas, but also one's motives. When this word is heard, the hearer cannot be unaffected by its power. (1999, pp. 8-9)

The Word of God has dramatic effect on the hearer and as Hebrews 4:12 says, “It is living and powerful, and sharper than any two-edged sword.” For effective preaching the message must be Bible centered; derived from the Bible. Jesus knew scripture by heart, and sometimes He quoted scripture by saying “It Is written” (Matt 4:4, 7, 10). The disciples also preached from scripture (Acts 13:5, 29, 33) and the preacher should also preach from scripture

Biblical preaching must be Christ centered. Jesus himself said: “But I, when I am lifted up from the earth, will draw all men to myself” (John 12: 32). This should be the goal of every preacher, to lift Christ up in every sermon that is preached.

It is essential for biblical preaching to be heart centered. An effective sermon will touch the whole heart, the mind, emotions, and the will. White affirms this by saying that “the preaching of the word should appeal to the intellect and impart knowledge, but it

comprises much more than this. The heart of the minister must reach the hearts of the hearers” (1988, p. 274).

Additionally, it is important for biblical preaching to be needs centered. Jesus knew and met the needs of the people. He mingled with people where they were: in the synagogue (Luke 4:16, 44), in the homes (5:29), in the desert (4:42), by the lake (5:1), in the grain fields (6:1), and on the mountain (Matt 24:3). Preachers must know what makes the listeners cry, what makes them laugh, what comforts them, and what frightens them. No matter how biblically true and Christ-centered the sermon may be, it has little value if the listener does not see how it can work in the life. Qualities of a good sermon, how to communicate to youth and young adults without losing them and sermon outlines are discussed in the appendix under Contextualized Biblical Preaching Program.

Method

Method refers to the delivery of the sermon and to whether the sermon is developed inductively or deductively. Inductive preaching starts where people are. This method uses narratives, stories, analogies, questions that people are asking, dialogues, contrasts and comparisons, and common experiences.

[It] lays out the evidence, the examples, the illustrations and postpones the declarations and assertions until the listeners have a chance to weigh the evidence, think through the implications and then come to the conclusion with the preacher at the end of the sermon. (Lewis & Lewis, 1983, p. 43)

The proposition comes at the end of the sermon. Deductive means that the proposition—the premise, the thesis, the central idea, the central thought, the big idea or the truth—comes at the beginning of the sermon; then it is proven or applied.

Since our target audience is young adults, they resonate well with sermons that have narrative development in nature with stories. Johnson argues that inductive

preaching probably works best with today's postmodern audiences (Johnston, 2001, p. 152). So the program will mainly utilize the inductive method of preaching.

The effectiveness of the sermon depends not only on the content, or what is said, but also on how it is said. However, as a preacher, the very nature of our faith and our message calls for the wedding of style (manner of preaching) and content into one truth versus others in which the preacher becomes a "hypocritical," play actor.

In the program, I recommend a conversational style of preaching to reach out to the youth and young adults, because in conversational preaching, movement is natural. The preacher is not tied to the manuscript making it more dialogical. The congregation is involved by their responses, it is personal, the preacher does not preach at you but with you, additionally it allows for variety. As McDill puts it, "There is room for drama and description, pathos and persuasion, argument and anguish . . . variety is the spice of life and the sparkle of preaching" (1999, p. 119). This is what is needed to arrest and keep the attention of young adults to effectively communicate. Preaching styles are further discussed in Appendix A.

Members

Members here refer to the general audience not just church members. Preachers need to understand the audience with whom they are speaking. A pastor cannot speak effectively to people unless he or she has some understanding of the congregation. Knowing members allows the preacher to fit the message to their interests, the structure to their understanding, and the supporting materials to their experience. Understanding the members will not only help the preacher to fit the sermon into the hearers as he or she prepares, but will help to adjust what the preacher is saying to their responses as he or she

preaches. McDill puts it right, “No matter how important and urgent the message is, if the people seated before you do not listen, really listen, they will not be helped by it” (1999, p. 42). Whether formal and written or informal and mental, audience analysis is as important as a textual study and analysis. The contextualized biblical preaching program in the appendix discusses in detail how to exegete the congregation.

Pilot Team of Lay Young Adult Preachers Trained and Equipped

The success of this project largely depends on the training and equipping of the lay preachers; however, it is important to not lose sight of the relevance and essentiality of the presence of the Holy Spirit in carrying out the project. When Jesus instructed his disciples to go and evangelize to the world, He instructed them not to go out in their own strength. Instead, He commanded that they wait in Jerusalem until they received the gift of the Holy Spirit (Acts 1:4, 5).

Since members highly esteem the role and position of the preacher, and mainly associate it with pastors, careful consideration will be taken in selecting those who will participate in the pilot team to provide a good example and safeguard to the ministry and vocation of preaching. The criteria for selecting the pilot team will be based on church attendance, commitment to church activities, public speaking skills, vocation, language spoken, age, literacy, and ethnocentric sensitivity. The team will be comprised of both experienced and new lay preachers. As a pledge for commitment and integrity in maintaining good Christian values and standards, they will be required to sign a code of conduct and consent agreement form, which they will abide by. If they fail to do so they will be terminated from the team. (See consent form in Appendix C.)

Pilot Team of lay Preachers Conduct Preaching Sessions

The power of prayer will be utilized in conducting preaching sessions. Prayer bands will be formed to pray with the lay preachers every morning and also “chain prayers” will be offered when the actual preaching starts and goes until the end. In emphasizing the importance of prayer, Murray asserts “men ought to seek with their whole hearts to be filled with the Spirit of God. Without being filled with the Spirit, it is utterly impossible that an individual Christian or a church can ever live or work as God desires” (Murray & Sumner, 2008, p. 4). Prayer sessions and styles in Africa vary greatly with some being very short and others very long. Some are structured but others have no form or structure. So to guide prayer sessions, prayer bands will utilize the ACTS (Adoration, Confession, Thanksgiving, and Supplication) method of praying as outlined under prayer guideline in Appendix B. In order for lay preachers to understand fully the needs of the congregation and the people they will be preaching to, as part of congregational exegesis, they will be engaged in visiting local leaders and homes of families around the area to which they will be assigned. As they visit, they will find opportunities to pray and establish relationships with them and know their needs. As White says in citing Jesus’ example,

Christ’s method alone will give success in reaching the people. The savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them ‘Follow me.’” (1942, p. 143)

Lay preachers will be required to read the book entitled *It is Nice to be Nice* prepared by Peter J. Prime and published by the Ministerial Association of the General

Conference, used by the church for friendship evangelism to have a better understanding of how to establish friendly relationships.

The preaching sessions will be conducted for three weeks. The sessions will culminate with a joint baptism from all the preaching stations.

Monitoring and Evaluation Plan

Two important aspects of the project will be discussed in this section: The monitoring of preaching in progress and final evaluation.

Evaluation and Monitoring Tools Developed

To assess and measure the project implementation in relation to its overall objectives, a project evaluation is needed. The project evaluation will be done in three components: context evaluation, implementation evaluation, and outcome evaluation (W. K. Kellogg Foundation, 1998, p. 20). The main issues addressed in the assessment are:

1. Assessment of project design.
2. Assessment of the relevance, efficiency, effectiveness, impact, and sustainability of the project in relation to its stated objectives.
3. Check the influence of the important assumptions.

The purpose of this evaluation is to review the achievements of this project against its planned expectations, and to use the experience gained to improve the design of future projects. Reports during implementation and additional investigations will be needed.

Monitoring and Reporting Progress

Monitoring is linked to a distinct form of evaluation. The aim is to improve the

efficiency and effectiveness of a project and is based on targets set and activities planned.

To monitor the program, information will be collected systematically and analyzed as the project progresses. This will be carried out with the help of local trained pastors, lay preachers, and a few selected local church members. Trained local pastors will observe how relevant the contextualized biblical program and training manual is to the audience. Lay preachers will observe any notable differences in the reception of their messages. Local members will give feedback if the message is relevant and meets their needs and if there is any noticeable differences in terms of delivery and context of preaching from the previous preaching that has been done in the area.

Monitoring of Program and Training Manual

Questionnaires will be given to two local theologians and homileticians for insights on the program and whether the program will provide the intended objectives. Also, the lay preachers will provide feedback and recommendations in the course of the training to assess whether the desired goal of the program and training manual will be achieved.

Monitoring of Lay Preachers

Knowledge and skill acquisition are fundamental for any project to succeed. At the end of each training day, trainees will be required to respond to some questions to determine their understanding of materials presented for that day. The questions will be discussed openly with the goal of ensuring all trainees develop the necessary effective biblical preaching skills. Suggestions will be solicited on areas of improvement. The trainees will also be presented with the opportunity to evaluate the trainer. The evaluation form is given in the in the appendix.

Final Evaluation of Project

This section will consider the importance of evaluation. It will look at the criteria used for evaluation, the scope of the project, and the linkages of the logical framework.

Importance of Evaluation

It is important to evaluate the overall project and determine how successful it was in relation to time, resources, and efforts invested. Evaluation will be conducted on the goals, purpose, outputs, and activities of the project. The important evaluation questions to ask are: Were the goals of the project achieved? Did the activities lead to the achievement of goals? What are the obstacles that hinder the accomplishment of these goals? (W. K. Kellogg Foundation, 1998, p. 51). The indicators in the logframe are helpful markers to show the success of the project.

Evaluation Criteria

The criteria for evaluation entails:

1. Appropriateness of training manual.
2. Relevance of the contextualized biblical preaching program.
3. Effectiveness of the implementation of the training plan.

The Scope of the Project

The scope begins with the development of a contextualized biblical preaching program, developing of the training manual, the training of lay preachers, program replicated in one of every two churches in three years within the conference, and ends with monitoring and evaluation of the project. The final goal under the measurable indicator is to have at least 50% of baptized and former young adults remain in church, and actively involve themselves in church activities by the end of 2016.

Linkage to the Logical Framework Matrix

The steps involved in an evaluation exercise closely follow the hierarchical objective structure of the structure design. By following this systematic approach all aspects of the project's achievements are evaluated (European Commission, 2001, p. 137).

The outputs of the project will be evaluated to find out whether it has been executed according to plan and within the budget allocated for it. Any significant differences from the planned action will be noted. The achievement of the project goal, which depends on the accomplishment of the project purpose, will be evaluated subject to the successful implementation of the training and witnessing activities. In the final analysis, the accomplishments are alluded to and compared with the verifiable indicators in the logframe to evaluate the progress in activities, outputs, purpose, and goals

Summary

In this chapter, the general methodology of a logical framework analysis and a Gantt chart was discussed. It also described the program strategy in relation to the application of a logical framework analysis. Further, it described a specific program strategy in terms of overall goal, purpose, outputs, measurable indicators, means of verification, and important assumptions. Two important aspects of the strategy were discussed: (a) development of a contextualized biblical preaching program, and (b) training and equipping of lay preachers. The last portion of the chapter described the monitoring and evaluation plan. Monitoring intermittently assesses the progress being made on the project while an evaluation analyzes what has been achieved at the end of the preaching sessions to determine whether the set goals and objectives are being realized or not.

CHAPTER 5

SUMMARY, EXPECTED OUTCOMES, PROJECT IMPLEMENTATION, RECOMMENDATIONS, AND CONCLUSIONS

This chapter will provide a brief summary of the project. It will highlight the expected outcomes from the project, the project implementation strategy that will be carried out in ensuring the achievement of the expected outcomes, the recommendations emerging from the project, the recommendations in doing contextualization, and conclusions.

Summary

In summary, the intended purpose and scope of this project is to develop a contextualized biblical preaching program to be used as a training manual for young adult lay preachers, to select and train a pilot team of young adult lay preachers from East Kenya Union Conference, to conduct and evaluate a three week evangelistic campaign within East Kenya Union Conference, to implement the contextualized biblical program within East Kenya Union Conference, and replicate the program to other churches within Kenya.

Expected Outcomes

After successful implementation of the program, it is expected at least 50% of baptized and former young adults who have been inactive in church will remain in the

church and be actively involved in church activities by the end of 2016. The program is to be replicated in one of every two churches within three years, and evaluation is to be conducted once every quarter in the first year of implementation and during the second year to be conducted once every two quarters of the year. The successful implementation is depending on the help and support of conference leaders, pastors, and the involvement of the pilot team of lay preachers.

The project's overall purpose will be accomplished when there will be a fully developed contextualized biblical preaching program for lay preachers with at least one trained lay preacher in every church, a higher retention of youth and young adults in the church, a higher participation and involvement of youth and young adults within churches, and a higher involvement of youth and young adults in outreach programs within Kenya.

Project Implementation

An important aspect of this project, which must never be overlooked, is to recognize that this is God's work. We are joining Him, where He is working, to be used as instruments or vessels to reach His people. God is the great master worker, and by his providence He prepares the way for His work to be accomplished. He provides opportunities, opens up lines of influence, and channels of working. As White says:

If his people are watching the indications of His providence, and stand ready to cooperate with Him, they will see a great work accomplished. Their efforts rightly directed, will produce a hundredfold greater results than can be accomplished with the same means and facilities in another channel where God is not manifestly working. (1915, p. 38)

With these in mind, a commitment to surrender and to seek God through daily personal prayers and Bible studies will be recommended to all, but it will be required for

the pilot team to conduct the evangelistic campaign.

Apart from recognizing God's overall responsibility in the success of the project, for successful implementation of the program, the full support of the church leaders is needed both at the conference and local level.

Gaining Support of Church Leaders

A meeting will be scheduled with the Conference leaders with the intention of explaining what the project is about, and also of bringing attention on the already requisite need of reaching out to the young adults both in and outside the church through relevant preaching which in this case is contextualized biblical preaching. As Davis rightly says,

The life-changing message of Christ's love and forgiveness will never change, but our methods of delivering that message must be updated constantly . . . if we don't adapt to change, our message will not be heard. We will become old-fashioned speakers, hired and enjoyed by old-fashioned people, but alienated from a new generation. (1996, pp. 24-25)

The meeting will also highlight the decreasing participation of young adults in church activities and the declining number of young adults attending church with the suggestion of offering contextualized biblical sermons as part of the solution. Many youth and young adults complain that, preaching done in is not relevant to them, it does not address their needs, and it is boring. Ineffective preaching is responsible for a lot of poor presentations of the gospel and the loss of a host of opportunities to lead young adults into the kingdom of God.

Implementation Strategy

After securing the support of church leaders and the help of local pastors, a pilot team of young adult lay preachers will be selected. The young adult lay preachers will be trained and equipped on how to preach relevant contextualized biblical sermons and will conduct three weeks of evangelistic campaigns in seven churches.

Selecting and Equipping the Pilot Team

Many outreach efforts fail because the implementers are ill equipped. Selection and training are important for producing a successful outreach program. The criteria for selecting the pilot team will be based on church attendance, commitment to church activities, public speaking skills, vocation, language spoken, age, literacy and ethnocentric sensitivity. The pilot team will be trained in four areas (4Ms) that are critical to effective preaching: Message, Member, Method, and Messenger.

Since the target audience for the campaigns will be young adults both the church (this includes those who attend church regularly, but are not necessarily committed to participation in church services, those who attend occasionally, and those who attend church but are not Seventh-day Adventists) and un-church (this includes those who do not have any church affiliation, attend church, or are not Christian). The meetings for evangelistic campaigns will be conducted in a venue other than in a church setting.

After the meetings, there will be light refreshments. This is an opportunity to develop relationships with visitors visiting our meeting for the first time and others who attend in order to connect and make friends, because other than preaching, relational ministries are also helpful in reaching out to young adults.

Recommendations for Contextualization

A look at the preaching done in numerous churches in Kenya indicates that they have kept abreast of Western forms, styles, and contents of preaching rather than meeting the Kenyan context. It seems reasonable to assume that contextualized preaching would be more likely to meet the needs of the people in Kenya rather than an imported model. Contextualization is biblical and necessary for the growth and health of the church in Kenya, and should be implemented if the church wants to reach out to young adults.

In contextualization, syncretism and the danger of allowing the context to determine the content of the messages are two problems which need to be avoided. A sound theological base will help to avoid such dangers. Scripture, not cultural traditions, is the preacher's authority.

The Bible has been a dynamic illustration of contextualization. Although inspired by God, the Bible writers employed terminology familiar to themselves and their readers. So also the Church, His body, must relate to its context in proclaiming the Gospel. In fundamental ways the gospel message often runs across culturally accepted patterns of thought and action. In essence, the Three Angels Messages of Revelation 14:6-12 spell out this concept in noting that the Gospel must be proclaimed to every nation, tribe, language, and people. Since the biblical message originally was communicated within the cultural context, the receiver was better able to understand and grasp its urgency. Any contemporary contextualization of the biblical message, especially in preaching, will aid in its understanding and reception.

Conclusions

God through Christ is the architect, the proponent, and the best in the practice of contextualization. The incarnate Christ became human in order to reach and save humanity. He was born, lived among the people, healed, and preached to people in ways that were culturally relevant to evoke a longing desire to accept the gift of salvation. He enlisted laymen and incorporated them into his ministry, and gave them the mandate to preach to all in the context which they would understand his word. God is not against contextualization, but rather against biblical practices that are not in line with biblical principles.

With culture in mind, preachers are called to proclaim the powerful, authoritative word of God in the midst of a culture that is looking for a voice in the wilderness. By the power of the word through the Holy Spirit these God-breathed words will change the lives of men and women. Contextualized biblical preaching is needed today because it has authority and relevance to men and women of our culture, especially the youth and young adults.

In experiencing the cultural shift, and seemingly the collapse of the authority and relevance of the Word of God, preachers need to reclaim the historic commitments of preaching an unmitigated adherence to the authority of the Bible. Preaching needs to be relevant, biblical, text-based, exegetically sound, and culturally sensitive.

To reach the youth and young adults in Kenya, preachers must be open and willing to adopt the use of different means to contextualize their message, and convey it in a manner that those who hear it can relate to the message. Preachers need to remember that preaching is an event of God and the focus should be on God and God's action. What

matters most in contextualized biblical preaching is putting people in relationship with God, an activity where people ultimately rely on the Holy Spirit, who alone employs their own best efforts to this effect.

APPENDIX A
CONTEXTUALIZED BIBLICAL PREACHING
PROGRAM AND TRAINING MANUAL

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What Do You and Do They Want: Understating Youth and Young Adults

INTRODUCTION

Understanding Contextualized Preaching

Contextualized biblical preaching will be defined as framing the gospel message in language and communication forms appropriate and meaningful to the local culture. It is communicating the gospel message in ways that are understandable or appropriate to the listener's cultural context. In other words, it is concerned with us here and now. It is committed to the relevance and application for today.

Key Text: 1 Cor 9:19-23

Jesus sought the acquaintance of the wealthy and cultured Pharisee, the Jewish nobleman, and Roman ruler. He accepted invitations, attended their feast, made himself familiar with their interests and occupations, that he might gain access to their hearts, and reveal to them the imperishable riches.

Thought: "In whatever company He found himself, He presented a lesson appropriate to the time and the circumstances" (*Ministry of Healing*, 26)

Study

1. What is the meaning of Contextualization?
2. John 1:14 And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

Philippians 2:6-7 who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.

What does the text mean? Explain how the Incarnation was an act of contextualization?

How was the incarnation of Jesus exhibited in His preaching? How can you as a preacher model the same example?

Explain how the Incarnation was an act of contextualization? How is this exhibited in the preaching of Jesus?

.....

3. How did Paul adapt his presentation to his audience in the following texts?

- 1 Cor 9:19-23

- Acts 13:16-42

- Acts 14:15-17

- Acts 17:22-31

4. Culture must always be tested and Judged by Scripture. Explain what that means? How can it be applied in your own cultural context?

5. Explain ways in which African Culture and its practices go against Scripture?

6 Discuss ways a preacher can use African stories, songs, and other mediums to communicate the gospel in relevant ways.

- Stories -----
- Songs -----
- Proverbs -----
- Parables -----

MESSENGER

THE PREACHER AS EXAMPLE

If your character is not based on biblical truth and immature in personal discipline, those who hear you preach will know it. There is no way to separate your character and personality from your preaching. Live what you preach. You cannot be one kind of person and one kind of preacher. Who you are will have an impact on what you say. Paul recognized this problem and charged his son in ministry.

1 Tim 4:12,

Let no one “despise” – *kataphroneo* not “hate” but means “to disdain, to think little of, to hold in contempt.”

- Paul was showing Timothy not how to demand respect but how to earn respect.

Be an “example”, *tupos* – a pattern to follow

- At whatever stage of maturity you are at the moment, you can be a godly example.

Six areas to be an Example (to set the pace for others)

1. Word

Hearers will not only note what you say in your sermons; they are also listening to what you say in everyday speech.

Eph. 4:29

Our speech must not be corrupt, rotten, and putrid like decaying fruit but rather be wholesome, and sound building up hearers.

2. Conduct

His manner and behavior. People expect the man of God to live a life above reproach in the sight of believer and non-believer alike. The congregation notices how the preacher treats his family, his courtesy to his wife, his handling of his children, his manners, lifestyle, and his attitude.

1 Tim 3: 7

3. Love

This love, *agape*, is the supreme mark of a Christian because it is the essence of God's own character. It is not an emotional response to others but rather a matter of intention and action. The preacher will find those in the congregation who are hard to love but he is under a mandate to love them.

1 Cor 13:4

4. Spirit

The preacher should be an example in his zeal, the enlivening of his attitude, and outlook by the spirit of God. Spirit of devotion, reverence, humility, and respect. If his soul is a fire with the vision of God and his purpose the congregation will hear his preaching with more attention and receptivity.

5. Faith

Faith is the most vital to preaching. Out of genuine faith comes obedience. If the preacher really believes God's word and really trusts God to do everything He has promised, he is setting the right kind of example for the people, whatever age and maturity.

6. Purity

The word here is *hagneia*, meaning “purity, sinlessness of life” There is no place in the church for the stain of the world. The preacher is to avoid even the appearance of evil, that no circumstance in which he places himself cause doubt in this regard.

Summary

Preaching is “truth through personality” The incarnational model for preaching follows the character of Christ as the divine Word in human flesh. Whatever the age, a preacher is an example to the believers. He will earn respect of hearers by setting the example in;

Exemplary **speech** (logos) in and out of the pulpit

Exemplary **conduct** (anastrophe) in every relationship of life

Exemplary **love** (agape) as basic to Christian character

Exemplary **spirit** (pneuma) in every attitude and expression

Exemplary **faith** (pistis) for every challenge in ministry

Exemplary **purity** (hagneia) without even the hint of sin

Review questions

1. How can a young adult preacher gain respect from his or her audience?

.....

.....

.....

2. In what ways does Paul urge the young adult preacher to set the example?

.....

MESSAGE

Sermon Outlines

Sermon outline comprises of a simple outline which discusses the text in the Bible with its meaning and bridging the meaning of the text to what it means now.

Bible Text

Suggested Title of the Text

The context of the Text

Main point of the Text

Text Outline

Bridging of the Text

Sermon Title

Main Point of the Sermon.....

Sermon Outline.....

Sermon application

Example

Bible Text: 1 Samuel 4-6 (The ark Narrative)

Suggested Title of the Text: Honoring God

The context of the Text

As the book of Judges ends and 1 Samuel starts. The Israelites are not worshipping God faithfully and the question hovering below the surface is, “will someone rescue Israel from their apostasy, or will God destroy them for their serious covenant violation?” Israel trivializes God in their worship, but they think they can manipulate Him into giving them power and victory in battle, but instead then defeating the Philistines and their god by

Himself, returning triumphantly to Israel. The focus of the story (sermon) is in chapter 5. So the majority of the text will be from the chapter.

Main Point of the Text

Israel, while dishonoring God in their worship, tries to manipulate Him into giving them a victory over the philistines. God however, instead allows them to be defeated and then wins the war by Himself, bringing honor to His name.

Text Outline

1. Priestly leaders dishonor and belittle God rather than honor and serve Him (1 Sam 2:12, 29-30, 33)
2. The disobedient Israelites try to manipulate God into giving them victory; instead they are defeated and the ark is captured (1 Sam 4)
3. Yet God preserves His honor by invading and defeating the Philistines by Himself (1 Sam 5-6)

Bridging of the Text

The theological principle emerging revolves around how Christians today honor and dishonor God, how we try to manipulate him into serving us rather than us striving to serve him, and how, regardless of our faithfulness or unfaithfulness, God is always sovereign and able to execute his will.

Sermon Title: Playing with God

Main Point of the Sermon

If we honor God, we will be honored but if we dishonor Him we will be dishonored.

With or without us God will carry out his sovereign plan in the world and all people will ultimately acknowledge and honor Him.

Sermon Outline

1. God is offended when people belittle and dishonor him. Ultimately he will be acknowledged and honored. (1 Sam 2:12-30, 33)
2. God cannot be manipulated into serving us or honoring us. (1 Sam 4)
3. God is able to bring about his sovereign plan and bring honor on himself with or without us (1 Sam 5-6)

Sermon application

We are to honor God in all that we do and stop playing with him. To fulfill what He calls us to do we have to be in agreement with Him through obedience and reverence to Him acknowledging that He does all that He wants to do with or without our involvement. If we honor Him then He will in return honor us.

QUALITIES OF A GOOD SERMON

1. Gospel-centered
 - Leads to the cross and trust/surrender in Jesus.
 - Uses the Scriptures to unearth the heart not behavior.
 - Bringing people to repentance
 - Did Christ need to die for this to be true?
 - Having the main thrust of the passage explained & applied in a way that grips and changes me
 - Missional/Evangelistic
2. Bible-based, exegetically-sound
3. Empowered by the Holy Spirit.
4. Preached through a passionately changed man

5. Relationally-connected

- Displaying honesty and authenticity
- Inspirational (not just informational)
- Challenging and encouraging
- Humbly and compassionately
- Engaging (not boring)
- Contextualized
- Winsome

6. Simple, memorable and concise with clarity of thought

7. Bible-generated points of application

- Answers the question, "So, now what?"

8. Leads to the worship of Jesus

HOW DO I COMMUNICATE WITHOUT LOSING THEM

Principles of Dynamic Communication for Youth and Young Adults

The following sections explore eight key questions a preacher needs to seriously think about and apply in message preparation to become an effective communicator.

TEXT:

Matthew 7:28-29

Proverbs 13:14

Mark 3:14

Eight Questions to Consider

1. Am I being relevant to the needs of my audience?

Being relevant is saying something that matters to those we are addressing. If youth don't sense you understand their world they will not listen. Be friends with them, understand what they watch, what they listen to, and what they read. List the needs of your audience:

- What are their problems, stresses, and challenges?
- Where do they hurt?
- What interests them?
- What captures their attention (What about life captures their attention)?

2. Will my first two minutes grab their attention?

The first few words of your message are the most important words you will speak. If you are not excited about what you are about to say to the youth and young adults might become cold and uninterested. A good start takes your audience from their world to your world. To grab attention, open with a statement or a question that creates interest or curiosity or use a video clip. Statements will usually precede a story or illustration that introduces the topic. Example of statement can be:

- How would you feel if the person you trusted the most lied to you?

3. Am I illustrating connectively with their world?

Illustrating your talk gives it life. It enables us to move from the factual to the visual, from the conceptual to the practical, from the abstract to the concrete. It's the main way to bring truth into real world. Stories and illustrations touch the heart and help your audience remember.

The goal of telling stories is not simply to entertain, touch emotions, or hold attention but to hammer the Biblical truth home. Illustrations can be from magazines, newspaper articles, personal experiences, books, and newsletters. Preachers should keep a folder of

illustrations. For connectivity can build the message around a logical flow of thought.

Each point will have:

- An introduction to the point
- A statement of the point
- The biblical truth behind the point stated
- A brief comment about the truth
- A story to illustrate the story
- Am I attempting to hammer the truth home by applying it to real life?

4. Am I being authentic or “religious” and “fake” in my presentation?

Best presentations happen when you don't try to be someone else. When we are personal and genuine it's powerful. In order to be honest, vulnerable, and genuinely yourself:

- Share your struggles and weaknesses whenever you can
- Share truth of your spiritual journey. Where are you growing? Share how the truth fleshes out in your real life
- Share what you are learning. Does your life have a spiritual growth that can be shared with others?

5. Am I being brief or long-winded?

Do not stay on a point longer than necessary. How long you can communicate without putting the audience to sleep depends on the level of interest and your communication skills.

6. Am I being biblically centered or opinion centered?

The heart of our message is Bible truth. The Bible and the gospel have power. The

challenge is to find new and interesting ways to say the truth. The simplicity of the gospel has power to transform lives.

Hebrews 4:12

2 Timothy 3:16

7. Am I showing the youth and young adults how this applies to their lives in the real world?

The goal of communication is life change. One should ask, what difference the message will make tomorrow in the areas of work, school, relationships, private lives, or in their family life. Make application fit the purpose of your talk. There are different types of messages:

- Evangelistic message – Purpose is to lead to saving grace in Christ
- Encouraging message – attempts to lift the students and motivate them to appropriate God’s power in daily life
- Corrective message – that reprove and refine
- Shop- talks – addresses a specific issue that your ministry is facing
- Instructive message – simply teach what God has to say about an issue

8. Am I satisfied that I prepared faithfully?

In the world of shortcutting, work hard at the task of preparing and delivering relevant, Biblical messages. You are a prophet for today. Allow God to change you and then take yourself along with the truth before the youth and young adults and speak with confidence.

- Some contents here were adopted from Dunn, R. R., & Senter, M. (1997). *Reaching a generation for Christ: A comprehensive guide to youth ministry*. Chicago: Moody Press.

METHOD

Preaching Styles

Preaching style is the preacher's characteristic way of expressing himself.

Personality is a key shaper of your style. The best style is the most natural without affectation or artificiality. Preaching must be genuine expression of your personality and your faith, and it must not separate substance from style. The sincerity and genuineness of the preacher is more effective in sermon delivery than any artificial feature of style he could cultivate. No matter how we might try, we reveal our true character and attitude in subtle ways, which can be read by our hearers.

Artificial Preaching Styles

Ballfield yell – Yelling in high, loud voice with gestures and shouts

Late-night TV commercial – Hard sell. Putting pressure on audience in convincing them

Funeral director – the style affects a “concerned” look on the face and moves slowly, as in a funeral procession.

The devotional-intensive – a very serious style, and very religious as well

The speech style I recommend for preaching can be called conversational style

Conversational Style

Conversational Style is;

1. Dialogical – it's a two-way flow of communication. Though the preacher may do the talking the congregation is involved by their responses.
2. Employs the melody of normal speech – has a tune, which is pleasing and natural to personal communication.

3. Personal – The preacher does not talk at you but with you.
4. Allows for more variety – Variety in pitch, volume, mood, and language.
5. Movement is more natural – since the preacher is speaking extemporaneously, he is not tied to his manuscript.

Adapting Preaching Style

1. Size of your audience calls for modifying style. Small group communication calls for different style of preaching than public preaching.
2. The nature of the audience – You will not preach morning worship like you would at a youth rally.
3. The subject of your sermon will require you to adapt style to fit to the sermon.
4. The occasion
5. The location

How will you adapt your sermon preached on a regular Church to fit a youthful congregation only?

.....

Discuss some of the challenges in adapting style and some challenges in your preaching style

Overall the best style draws attention away from itself to the content of the sermon

MEMBERS

Exegeting Congregation

Whether formal and written or informal and mental, audience analysis is as important as textual study. Factors to consider in exegeting the congregation are;

1. Age

- Breakdown of age is important in sermon preparation and delivery.

2. Gender

- Determining the ratio of men and women. Whereas men listen more rationally by thinking in terms of goal at hand, women are more intuitive and more likely to think relationally. This is important especially when using illustrations.
- Whereas men in Kenya will want to talk more about sports and cars most women will prefer home making, fashion, dressing, and beauty products.

3. Ethnicity

- Different racial and ethnic groups bring very different life experiences to a preaching situation. There are about 42 different tribes in Kenya - each of these with its own unique culture, but the majority of them with intertwining cultural practices brought about by the close resemblance in the languages, the similar environment, and physical proximity of the tribes, but the preacher needs to be aware of the similarities and differences of each of them to communicate effectively.

4. Religion

- Though approximately 70% of Kenyans are Christians with about 25% adherents of other religions and 6% Muslim, differences in theological outlook and religious customs can seriously affect how a preacher is heard. Even preaching within different regions in Kenya the regional differences also affect religious views and practices.

5. Education

- Preacher should tailor the sermon presentation to the needs of all educational levels. Not to speak below the interests of the well educated or over the heads of the less educated.

6. Socioeconomic Status

- The preacher should consider the social status and economic status of the audience.

Jobs, income levels, where they live or neighborhoods all contribute to a group consciousness that will affect how an audience responds to the sermon and to the preachers. In areas where we have high income earners in Kenya the preacher should expect the high level of literacy with western type of lifestyles.

APPENDIX B

PRAYER GUIDELINES (A.C.T.S.)

A.C.T.S. is an easy way to remember key elements of prayer. It's simply prayer in four parts:

Adoration – *“Praise be to God!” -Psalms 68:35 (15 Min)*

Tell God how much you appreciate Him. Express your love for Him. Praise His power and majesty. This is a great way to begin your prayer time. You should never run out of praise. Praise God for all the creation and simple things of life *“How awesome are your deeds!” -Psalms 66:3*

What are you praising God today. Write at least five things you are praising God for today

Confession – *“If we confess our sins, He is faithful and just, and will forgive us our sins and purify us from all unrighteousness.” -1 John 1:9 (15 Min)*

Tell Him where you have fallen short. Be specific. Repent and ask for forgiveness. Thank Him for the forgiveness you have in Christ, and ask for help and strength to turn away from future temptations. Repentance means making a U-turn and doing things anew.

What are you turning away from today and making a new start? What do you need strength to overcome?

Thanksgiving – Always *“glorify him with thanksgiving” -Psalms 69:30 (15 Min)*

You have plenty of reasons to be thankful. Thank God for His love, His faithfulness, His patience, who He is and other things. Express gratitude for what He's doing in your life and He is going to do. Thank Jesus for dying on the cross for you and others. Thank the

Holy Spirit for indwelling in you and never leaving. Thank Him for being your conscience, your counselor, and that “still small voice.” Thank Him for the opportunity to be used by Him. Thank Him for the people He has prepared to help you in your ministry and Christian walk.

What are you thanking God most for today and how will you express your gratitude?

.....

Supplication – *“Make your requests known to God.” -Philippians 4:6 (15 Min)*

Tell God what you want, no matter how small it seems to you. Do you really think any of your requests are big to God the Creator? Tell God about your fears and concerns, about your joys and disappointments, about your limitations and abilities. Ask God to use you as an instrument in His hand. Ask Him for guidance and His Holy Spirit in preaching and witnessing.

What are your requests today?

APPENDIX C
CODE OF ETHICS AND MINISTRY
PRACTICE CONSENT FORM

Code of ethics and ministry practice consent form for lay preachers participating in contextualized biblical preaching training program.

1. INTRODUCTION

- 1.1 Lay Preachers have a particular place within their community. They help people to encounter God in preaching and to hear and respond to God's word.
- 1.2 In this role, Lay Preachers are in a position to touch people's lives and exercise considerable influence and power. It is essential that each individual Lay Preacher recognize the power they have, and understand the boundaries this program requires to be observed within their ministry.
- 1.3 As we are called to live out God's call to ministry, all relationships shall be characterized by the love, care and compassion that were embodied in Christ. Lay Preachers are required to act with integrity.
- 1.4 People enter the ministry of Lay Preacher as a response to a call from God and the Church. It is this call that requires that all Lay Preachers carry out their ministry in a professional and accountable manner.

2. Leadership and Competence

- 2.1 It is expected that Lay Preachers provide leadership:
 - (a) In a mutual manner, recognizing and valuing other peoples' gifts, and working cooperatively with their ministry;

- (b) By striving for peace and unity among all Christian people;
 - (c) By engaging in ongoing study
- 2.2 Lay Preachers have a responsibility to maintain high standards of knowledge and skills in all the areas of ministry relevant to their preaching. This responsibility requires that Lay Preachers undertake continuing education appropriate to their preaching. Further study materials will be suggested during the training
- 2.3 Lay Preachers shall exercise their ministry in a manner that expresses:
 - (a) Commitment to God;
 - (b) Inclusiveness of the Gospel
 - (c) Accountability;
 - (d) Commitment to the call to preach;
 - (e) The professional nature of the relationship, and ensures:
 - (f) Respect, sensitivity and reverence for others
- 3. **Relationships with others in Ministry**
- 3.1 Recognizing that all relationships in the Christian community are intended to nurture the Church and people's relationship with Christ who is Lord of the Church, in the context of this Code of Ethics, Lay Preachers must conduct themselves in such a way that they honor this relationship with Christ and enable people to experience fullness of life and maturity in Christian life.
- 3.2 Lay Preachers shall respect the call and placement of others with whom they are preaching with. They shall recognize that they are a team in ministry
- 3.3 Lay Preachers shall:

(a) Accept the theological validity of both women and men in ministry in Christ's Church.

(b) Be willing to work with and support women and men in ministry

(c) Be willing to encourage, equip and support both women and men in all forms of ministry

3.4 Lay Preachers shall respect the professional expertise of members of other disciplines/professions with whom they work with in the Church or other institutions.

4.0 **Relationships with Church and Congregation**

4.1 Lay Preachers may not use their preaching role to inflame conflict within the congregation, or between the congregation and other Churches.

5.0 **Professionalism**

5.1 Lay Preachers shall recognize the power that is inherent in their role and shall not use this power in a manner, which is abusive or unprofessional

5.2 Lay Preachers shall exercise their ministry to others in a professional manner.

This includes, but is not limited to:

(a) Offering the best quality leadership of worship and preaching

(b) Offering appropriate Christian teaching

(c) Being sensitive to people's different social contexts;

(d) Being sensitive to the needs and vulnerability of the children and

young people with whom they work, ensuring that the professional nature of the relationship is made clear in an appropriate way; and

- (e) Being sensitive to the needs of, and ways of relating to, people from any different culture with whom they have contact.

6.0 Self Care

6.1 Lay Preachers shall take responsibility:

- (a) To maintain their physical, spiritual and emotional health;
- (b) To give adequate priority to their relationship with their family;
- (c) To nurture personal relationships which assist them in their wholeness.

7.0 Supervision

7.1 Lay Preachers have a responsibility to recognize that they are also vulnerable, requiring them to maintain their professionalism in difficult circumstances;

7.2 Lay Preachers shall receive regular supervision from their pastor.

8.0 Breach of Code of Ethics

8.1 Breach of the Code of Ethics refers to any violation of the requirements or principles of the Code by Lay Preachers.

8.2 Breach of the Code of Ethics will result in termination of a lay preacher from the program and cease to be involved in any activity pertaining to training and preaching

Lay Preacher

Sign

Date

APPENDIX D

SERMON EVALUATION FORM

This evaluation form is designed to help you assess a given sermon using these categories: Biblical, Authentic, Contextual, and Life-Changing.

Ratings: 1 = Excellent 2 = Very Good 3 = Good 4 = Average 5 = Poor

Name of Preacher _____

Name of Church _____

Date _____

Sermon Title _____

Scripture passage _____

1. BIBLICAL

Because God's Word lies at the center of all preaching, sermons should demonstrate that the Bible (and the specific portion of Scripture on which the sermon was based) determine the main message of the sermon. What's more, if Scripture truly is God's revelation, then the sermon should reveal God's active presence (and above all his saving grace) in any given passage as well as throughout the whole of Scripture. With this in mind, please evaluate this particular sermon:

1 = Excellent 2 = Very Good 3 = Good 4 = Average 5 = Poor

- The sermon content was derived from Scripture:

1 2 3 4 5

- The sermon helped you understand the text better:

1 2 3 4 5

- The sermon revealed how God is at work in the text and in your life:

1 2 3 4 5

The sermon displayed the grace of God in Scripture and His grace to us:

1 2 3 4 5

- Please state the main point of the specific Biblical text as this sermon presented it:

2. AUTHENTIC

All Christians have, and so should display, union and commitment with Christ. But preachers in particular should exhibit their own commitment to the faith and to the Savior at that faith's core. Preachers should show that they are convicted by the truths they preach, that they are committed to living out this message in their own lives, and that they are sensitive to (and are honest about) the challenges that face believers in living out the Christian faith. With this in mind, please evaluate this particular sermon:

1=Excellent 2=Very Good 3=Good 4=Average 5=Poor

- The preacher displayed passion and enthusiasm for the message:

1 2 3 4 5

- The preacher's demeanor showed conviction:

1 2 3 4 5

- The preacher displayed honesty/integrity in applying the message:

1 2 3 4 5

- The preacher showed pastoral sensitivity in the sermon:

1 2 3 4 5

- Please comment briefly on anything the preacher did that revealed his/her passion for the text/sermon or anything that detracted from your sense that the preacher was committed to the message of the sermon:

3. CONTEXTUAL

The *content* of every sermon comes from God's unchanging Word in Scripture. But the *context* in which that word must be applied is always changing. Preachers must demonstrate an awareness of the culture, the issues of the day, and the particulars of a given congregation (if the preacher is in a position to be familiar with the congregation).

With this in mind, please evaluate this particular sermon:

1=Excellent 2=Very Good 3=Good 4=Average 5=Poor

- The sermon made a connection between the Biblical world and our current situation:

1 2 3 4 5

- The sermon showed an awareness of contemporary issues:

1 2 3 4 5

- The sermon was delivered in language that fits our cultural context and contemporary world and that was, therefore, communicationally effective:

- The sermon revealed God’s active presence and grace in our world today and in the situations people face today:

1 2 3 4 5

- The sermon was communicated effectively through a compelling use of illustrations and examples that were relevant:

1 2 3 4 5

Please state briefly an example or two of how this sermon demonstrated that it was written for this current time and place. If the sermon failed to be relevant and bear in mind the cultural context, state briefly why:

4. LIFE-CHANGING

The Apostle Paul declared that he was not ashamed of the gospel because it is nothing less than the very “power of God for salvation” (Romans 1:16). The result of presenting that powerful gospel should be changed lives. Those outside of the faith should feel joyfully called to believe in Jesus as Lord. Longtime believers should feel energized for service and bolstered in their hope and joy. With this in mind, please evaluate this particular sermon:

1=Excellent 2=Very Good 3=Good 4=Average 5=Poor

- Through the sermon God reminded you of His love and grace:

1 2 3 4 5

- Through this sermon God created, or strengthened, the hope that
God is actively at work in our lives every day:

1 2 3 4 5

- The sermon suggested specific ways to look for and see God's work in our world
and even in our struggles:

1 2 3 4 5

The sermon provided practical examples/advice:

1 2 3 4 5

- The sermon communicated God's love and grace in a way that could reach
out to unbelievers or those unfamiliar with the Christian faith:

1 2 3 4 5

- Please state briefly how this sermon showed the preacher's desire that the
message would affect people's real lives by giving hope and direction. By
listening to the sermon, could you sense God's Spirit challenging you to new
obedience, strengthening your commitment to serve Jesus as your Lord? If the
sermon seemed weak in this regard, please state why:

APPENDIX E

WHAT WOULD MAKE LAY PREACHING EFFECTIVE: RESPONSE FROM LOCAL LAY PREACHERS

1. Provide training, training on how to;
 - Read and interpret text
 - Preach from different genres of the Bibles e.g. parables, prophecy
 - Teach through preaching (Most people don't know the Bible well)
2. Adequate preparation
 - Use of time in sermon preparation
3. Not preaching for too long
4. Involve the congregation in the event of preaching
 - Incorporating songs in the middle of the sermon
 - Soliciting response e.g. Amen (should not be forced or overdone)
 - Asking members to read text
5. Use more stories but relevant stories
 - Real life experiences also will help or ask permission to use stories of your congregation
6. Start with a good introduction that arrests the attention of everyone
7. Use simple language anyone can understand
8. Don't assume everyone knows the Bible. Take time to explain in simple terms what you are preaching about
9. Use inclusive language that respects everyone
10. Avoid using the pulpit as a place to settle scores with those you don't agree with

11. Preach from the Bible not personal or imaginative stories
12. Preach with normal voice and know how to use voice inflection
13. Make use of technology
 - Have PowerPoint when you can
 - Play video clips
14. Show genuine concern for well being of those you are preaching to
15. If you are not gifted in this area, don't preach, find other areas you can use your gift effectively.
16. Be genuine, live by example

APPENDIX F
BEFORE YOU PREACH

1. The more you say, the less people will remember
2. Make the 'big idea' shape everything you say
3. Choose the shortest, most ordinary words you can
4. Use shorter sentences
5. Forget everything your English teacher taught you. Boldly start sentences with conjunctions. Contract. And no complex clauses!
6. Repeat yourself
7. Translate narratives into the present tense
8. Illustrate the obvious
9. Talk about real people
10. Work towards your key. Explain and *then* show your Bible verse(s).

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